L. rel.
2019

CROWTHER'S YORUBA GRAMMAR

L. rec. 2019

E

11728

2019

L. rel. ~~430~~ 431 St

Yoruba.

Crowther

A

GRAMMAR

OF THE

YORUBA LANGUAGE,

BY THE

REV. SAMUEL CROWTHER,

NATIVE MISSIONARY OF THE CHURCH MISSIONARY SOCIETY.

SEELEYS, FLEET STREET,

AND HANOVER STREET, HANOVER SQUARE, LONDON.

—

1852.

BIBLIOTHECA
REGIA
MONACENSIS.

ALSO,

A VOCABULARY OF THE YORUBA LANGUAGE,

COMPILED BY THE

REV. SAMUEL CROWTHER.

TOGETHER WITH

INTRODUCTORY REMARKS,

BY

O. E. VIDAL, D.D.
BISHOP OF SIERRA LEONE.

SEELEYS.

INTRODUCTORY REMARKS.

The Kingdom of Yoruba formerly extended from Katanga to Ijębbu, a district on the bank of the Lagos, a few miles distant from the sea. One language is still spoken by the inhabitants of this large country, though it is distinguished by several dialects. The Kakanda Language, on the bank of the Niger, may safely be called a daughter of the Yoruba. The name Katanga is generally put down in charts; though the Yorubans themselves call it Ọyọ́. European Travellers obtained the name Katanga from Haussa People. Yarriba, or Yaruba, is likewise the Haussa pronunciation: Yoruba would be more correct.

EARLY TRADITIONS OF THE YORUBANS.

It is said by the Yorubans, that fifteen persons were sent from a certain region; and that a sixteenth, whose name was Ọkambí (an only child), and who was afterwards made King of Yoruba, volunteered to accompany them. The personage who sent them out presented Ọkambí with a small piece of black cloth, with something tied up in it; besides a fowl, a servant, and a trumpeter. Okinkin was the name of the trumpeter. On opening the gate of this unknown region, they observed a large expanse of water before them, through which they were obliged to wade. As they went on, Okinkin, the trumpeter, reminded Ọkambí of the small piece of cloth, by sounding the trumpet according to the instructions he had previously received from the personage above mentioned. The cloth being opened, a palm-nut, which was deposited in it with some earth, fell into the

water. The nut grew immediately into a tree, which had sixteen branches. As the travellers were all fatigued from their long march in the water, they were very glad of this unexpected means of relief; and soon climbed up, and rested themselves on the branches. When they had recruited their strength, they prepared again for the journey; yet not without great perplexity, not knowing in what direction they should proceed. In this situation, a certain personage, Okikisi, saw them from the region whence they set out, and reminded Okinkin, the trumpeter, of his duty; on which he sounded again, and thus reminded Ọkambí of the small piece of black cloth, as before. On opening it, some earth dropped into the water, and became a small bank; when the fowl, which was given to Ọkambí, flew upon it, and scattered it; and wherever the earth touched the water, it immediately dried up. Ọkambí then descended from the palm-tree, allowing only his servant Tẹtú, and his trumpeter, to come down with him. The other persons begged that they might be allowed to come down; but he did not comply with their request until they had promised to pay him, at certain times, a tax of 200 cowries each person.

Thus originated the kingdom of Yoruba, which was afterwards called Ifẹ̀; from whence three brothers set out for a further discovery of better countries. At their departure, they left a slave, named Adimú (which signifies "Holdfast"), to govern the country of Ifẹ̀ in their absence.

I have related this tradition with a view to show the confused idea of the Yorubans respecting both the Creation and the Flood. The Yorubans, like other nations, have always considered themselves the first people in the world; especially as the kingdom of Yoruba, in former time, extended to Benin as well as to Dahomey.

This tradition of the three brothers seems to be con-

nected with the relationship still held with each other by the three principal chieftains in the kingdom of Yoruba; namely, the chief of the Ketu tribe, called Alaketu, said to be the eldest; the chief of the Egba tribe, called Alake, said to be the next; and the king of Yoruba, the youngest, but to whom the others used to pay tribute in former days.

Ifẹ̀ is still regarded as the origin of the Yoruba nation, as well as the spot from which all other nations derived their existence. The priests who are very superstitious, and much celebrated for their superior arts of divination, impose upon the nations many fabulous stories connected with Ifẹ̀, the land of their ancestor. Ifẹ̀ is the pantheon of Yoruba: all kinds of idols are to be had there, and celebrated gods are frequently purchased there by the people of other tribes. So much has superstition taken hold on the minds of the people, especially the old, that, during our residence at Abbeokuta, several such gods have been purchased and brought in from Ifẹ̀, one of which (Odudua) is now situated in the front of the Council-house at Ake, and sacrifices of beasts and fowls are made to it every five days, in order to obtain children, wealth, and peace.

They affirm, that not only all the nations of the world took their beginning in Ifẹ̀, but that the sun, moon, and stars also commenced there: the source from which the salt water sprung out, as well as the Lagoon, the largest river known to them, which runs parallel with the sea, from Whydah through Porto Novo, Badagry and Lagos, in the Bight of Benin, is also pretended to be shown, but only to brother priests from other tribes, or to ignorant and superstitious people, and not to any one who has come from the white man's country.

After the repulse of the Dahomian army in their attack upon Abbeokuta last year (1851), some of the prisoners were made presents to Ọ̃ni, the chief of Ifẹ̀, to

Alaketu, the chief of Ketu, and to the king of Yoruba, to show what they had been enabled to do through their connexion with England, through the return of the liberated Africans to Abbeokuta, and the residence of Missionaries among them. In reply to which, the king of Ifẹ̀ sent messengers with presents of kola-nuts, as a symbol of peace and friendship, to congratulate them upon their success and victory over their enemies. A special symbolical letter was also sent, with a parcel of kola-nuts, to the Missionaries in Abbeokuta. The symbolical letter was the fibre of a species of hemp twisted into a small cord terminating in two divisions: the cord was bound together in three knots. The two parts represent the Ẹgba and English nations, formerly separated and unknown to each other, but now become united by tight knots, one of which was the English, the other the Ẹgba, and the third knot on the cord represented the chief of Ifẹ̀ who wishes to be the third in this union and friendship. This cannot be otherwise regarded than as the voice of that people calling to Missionaries to come over into their country, and help them, and to England particularly, to whom God has given the power and the means to evangelize and civilize Africa.

THE KINGS OF YORUBA.

The kings of Yoruba may be safely traced back to the time of Ajagbó, who reigned in Ọyọ́ (Katanga), and died at a very great age. The time of his reign cannot now be ascertained. He was succeeded by Abiọdun, who also enjoyed a long and peaceful reign, and died an old man. The Elders of Yoruba always refer, in their conversation, to this last peaceful reign as a time of peculiar felicity, and one like which cannot again be enjoyed for a long time to come. About this time the Felatas (called also Filani or Fulani) were only known in the country as shepherds and herdsmen. They were

permitted to feed their sheep and cattle wherever they liked, and generally lodged outside the towns, in tents.

After the death of Abiọdun, Arogangan, his brother, succeeded him. Arogangan's nephew, Afunja, born in Ilọrin, whose father was a brave warrior, was made Arẹ-ọbba (king's chief warrior), and was placed in Ilọrin, the king thinking that Afunja, who otherwise would have been insubordinate, would be satisfied with this high post of honour; but, instead of this, Afunja used every artifice that he could think of to dethrone Arogangan, that he might possess the kingdom. The king, being aware of his designs, under pretence of offence given to him by the people of Iwé-re, the town of Abiọdun's mother, sent Afunja to war against it, making sure that by this means he should remove Afunja out of the way: but the matter turned out the reverse. When Afunja got to Iwé-re, he told them that he was sent by Arogangan to fight against them. They were surprised at this unexpected declaration. Afunja was sent back; and an army sent to demand Arogangan, and to fight against Ọyọ́ (Katanga), in case of refusal to deliver him up. Ọyọ́ was besieged; and Arogangan, dreading the consequence of falling into the hands of his besiegers, poisoned himself in the city: upon which the army departed from Ọyọ́. The beginning of his reign may be supposed to be about the year 1800. He reigned seven years.

Adebọ̀ succeeded his brother Arogangan. He was chosen by the Elders of Ọyọ́, in preference to Afunja; who might now have been placed on the throne of Yoruba on account of his greatness of mind, but was refused because of his treachery. Adebọ̀ reigned only 120 days. It is supposed that he was poisoned.

Makú, one of the royal family, a favourite of Afunja, succeeded Adebọ̀: but it appears that the majority of the inhabitants of Ọyọ́ were not well pleased with him. There was war at Igboho: and Makú, accompanied by

Ọpẹlẹ, one of the king's counsellors, took the command; but being unsuccessful in the undertaking, through pride, shame, and vexation, he chose rather to die than return home; so he killed himself. He reigned only three months.

After Makú's death, it appears there was an interregnum of five years, during which period the political affairs were conducted by one Ojo, who was Obbaṣọrun (a privy-counsellor). Majotù succeeded Makú, and reigned for some time well; but his son, being a very wicked young man, did a great deal of mischief in the kingdom, chiefly by kidnapping. The people complained very bitterly against him; and at last required him to be delivered up, that he might be dealt with according to law. Majotù felt very uneasy on account of his son's behaviour, and life became such a misery to him, that he preferred death to life, and poisoned himself. It is not certain how long he reigned.

It is not uncommon among the Yorubans, under some injury, vexation, or disappointment, to commit suicide, either by taking some poisonous draught, sticking themselves with a poisoned arrow, or cutting their throats or bellies with a sword or razor. Such are generally looked upon as acts of bravery.

Amọdó succeeded Majotù; about which time the country of Yoruba was in great confusion.

Afunja, who was made chief warrior in the kingdom, took the opportunity of the unsettled state of affairs in the capital to ingratiate himself with the people of Ilọrin. He allowed them to make whatever use they liked of their plunder in battle; taking nothing from them, either for himself or for the king; and thus encouraged them to war. By this means, such slaves as were not satisfied with their situation deserted their masters, and joined Afunja at Ilọrin; on doing which, they were declared free and independent. The Felatas, who had

hitherto contented themselves with a pastoral life, began now to distinguish themselves as great warriors; and as they gained a firm footing in the country, they introduced their religion—that is, Mahommedanism. As Afunja could not get to the throne in any other way, he tried to make himself friendly with the people of the capital, and to get them into quarrel with some principal Headmen in Ilọrin, who, as it appears, began to be too strong for him. But they of Ilọrin, being aware of his treacherous plans, caught him, and burnt him publicly in Ilọrin, and exposed his ashes for many days. After this, the people of Ilọrin, being mostly Mahommedan, did not think it proper to be subject to a Pagan king, but became independent: on this account the civil war broke out, which has almost desolated the kingdom of Yoruba. Since this time, Ilọrin has become the rendezvous of the Mahommedan army.

The surviving princes, who have a right to the throne of Yoruba in succession, are Atiba, Tẹlla, Afunja (younger), and Ajibẹkun. Atiba is the present king of Yoruba. He removed the seat of government from Ọyọ́ to Aggọ Oja, where he is now using every means in his power to subdue Ilọrin.

THE following Grammar is formed on the basis of that prefixed to the Yoruba Vocabulary, published in 1843. It has now been thoroughly revised, and for the most part re-written, by Mr. CROWTHER; and is, indeed, substantially a new work. The phonographic system employed will be found on the following page.

W. K.

The five vowels, *a*, *e*, *i*, *o*, *u*, represent the sounds usually termed Italian, as heard in the words—

	ENGLISH.	GERMAN.
a ..	*Bath, bat.*	*Vater, hand.*
e ..	*Bait, bet.*	*Stets.*
i ..	*Beat, bit.*	*Lieben, sinn.*
o ..	*Boat.*	*Honig.*
u ..	*Boot, full.*	*Hut.*

There are also two modified vowels and two diphthongs—

ẹ, a sound between the sounds of *bat* and *bait*, hardly distinguishable by an English ear from the latter sound; approximating closely to the English interrogative *aye?* or the German *ä*, *Väter*.

o, a sound between *a* and *o*, as heard in *law*, *water*, *bought*, *not*; represented in Swedish by *å*.

ai, nearly equivalent to the English *i*, in *mile*.

oi, as in *voice*.

Among the consonants it is only necessary to notice that—

g is always hard, as in *gate*.

j is always soft, as in *join*.

h has always its distinct sound, as an aspirate.

p = *kp*—the hard sound, to which *gb* is the soft correlative.

s = *sh*.

Of the accents, none are employed, as in English, merely to mark the stress to be laid on a particular syllable.

The circumflex usually indicates a contraction, which is also in all cases a long syllable, *e. g.* DÂBOBO, from da-abo-bo.

The acute (´) and grave (`) accents are simply marks of intonation—*i. e.* of the rise or fall of the voice—often, as in the Chinese language, affecting the signification.

Words not divided by a hyphen are uncompounded roots, or words, whose etymology is uncertain.

When a word is compounded without any change of the simple, it is merely divided by a hyphen into its component parts.

When there is such a change, an analysis is added of the whole word; *e. g.* IFORIBALLẸ (fi-ori-ba-illẹ); or of the syllable which needs elucidation, *e. g.* AṢENNU-ENNI (ṣe-ennu——).

ON THE

GRAMMATICAL CONSTRUCTION

OF THE

YORUBA LANGUAGE.

PRONUNCIATION.

Among the purest Yoruba speakers, there are no less than three modes of pronouncing some words; namely, the Capital—or Ọyọ́—pronunciation, and two Provincial dialects—the Ibapá and the Ibọlló. People from all parts of Yoruba are now together in the Colony of Sierra Leone, and each party contends for the superiority of its mode of utterance. I shall give an example of the principal difference.

	Ọyọ́.	Ibapá.	Ibọlló.
"To open,"	*ṣí*	*tṣi*	*sí*
"To work,"	*ṣiṣẹ́*	*tṣitṣẹ́*	*sisẹ́*
"To do,"	*ṣe*	*tṣe*	*se*

I have taken the pronunciation of the Capital as the standard, as it appears to me to be the medium between the other two.

I have assigned to each word its own sound, as near as possible. Some words will appear strange to a native in whose hearing they may be first pronounced; and, if separately mentioned, he may be inclined to doubt the correctness of the word. This arises from his not being accustomed to use it separately, but only in

sentences. If, for instance, you should ask him, "What means *good?*" he would give you *Ọ dara*, "It is good," instead of the simple word, *dara*, "good." Or, if you should ask, "What means *walk?*" he would say, *Ng nrìn*, "I am walking," instead of *rìn*, "walk." It will, therefore, be well to ascertain the meaning of each word from a native by using the same in several sentences.

LETTERS.

The system of orthography employed is that recommended by the Church Missionary Society. The letters are, *a, b, d, e, ẹ, f, g, gb, h, i, j, k, l, m, n, o, ọ, p, r, s, ṣ, t, u, w, y.*

The VOWELS have the sounds usually termed Italian, as heard in the words—

	ENGLISH.	YORUBA.
a . .	f*a*ther	*fadakà*, "silver."
e . .	pr*e*y	*ewé*, "leaf."
ẹ . .	*aye?* *	*fẹ́*, "to like," "to love."
i . .	rav*i*ne	*kí*, "to salute."
o . .	d*o*me	*wó*, "to fall as a tree."
ọ . .	l*aw*, l*o*st . . .	*lọ*, "to go."
u . .	b*u*ll	*kùtukutu*, "early in the morning."

The DIPHTHONGS are—

ai . .	m*i*le	*aiyé*, "world."
ẹi . .	. . . . .	*ẹiye*, "bird."
oi . .	v*oi*ce	*Oibo*, "an European in birth or habits."
ọi . .	. . . . .	*gọ̀gọi*, "sluggishly."

The CONSONANTS *b, d, f, h, j, k, l, m, n, r, s, t, w, y,* represent the same sound as in English.

G has a hard sound, as in "get, got, gild."

---

* The modified *ẹ* represents a sound between the sounds of *bat* and *bait*, hardly distinguishable by an English ear from the latter sound: closely approximating to the English interrogative *aye*, or the German *ä*, Väter.

Gb, a double consonant, employed to represent a peculiar sound between those two letters, which can only be learnt by hearing.

N, *Ng*, at the end of a word or syllable, should be sounded as slightly as possible, it being only a slight nasal sound; as, in *rìn*, "to walk;" *yan*, "to fry;" *yangan*, "Indian corn; *ng*, "I."

P is never sounded purely by itself, but always in combination with *k*. It has therefore been employed alone to represent that peculiar sound between them, as there is no danger of pronouncing it otherwise in the Yoruba language: so what would have been written *kpa*, "to kill," *kpé*, "to be right," *kpọ̀*, "to be abundant," is written *pa*, *pé*, *pọ̀*. It is, in fact, the hard sound corresponding to the soft *gb*.

Ṣ has the sound of *sh* in English.

Ç or *Tṣ*, *when required*, may be used for *ch* in English, as in "chariot, chalk, chide."

ACCENTS.

The accents are the *acute*, the *grave*, and the *circumflex*.

The Yoruba language is very musical: certain marks to distinguish the tones thus become indispensable. Two accents have therefore been used to point out this distinction, *i.e.* not to imply that a particular stress is to be laid on the accentuated syllable, but to mark a variety of intonation. The accents thus employed are, the

ACUTE, indicating elevation of tone, as, *wọ́*, "to be crooked;"

GRAVE, indicating depression of tone, as, *wọ̀*, "to roost."

The following table will better exhibit the influence which the acute and grave accents have upon words spelt alike, which, being differently intoned, take different meanings—

bá, "to overtake;"	*ba*, "to lie in ambush;"	*bà*, "to bespeak."
lé, "to appear;"	*le*, "to be strong;"	*lè*, "to be able."
yẹ́, "to make much of;"	*yẹ*, "to be fit;"	*yè*, "to be out of place."
kí, "to salute;"	*ki*, "to be thick;"	*kì*, "to press."
kó, "to gather;"	*ko*, an adverb, "very," (qualifying *le*, "hard;")	*kò*, "to meet."
mọ́, "to be clean;"	*mọ*, "to build;"	*mọ̀*, "to know."
kú, "to die;"	*ku*, "to come short;"	*kù*, "to blow into dust."

There is another peculiarity connected with the accents, but with the grave especially. All the personal pronouns take the middle sound, as, *emi*, *iwọ*, *on*, &c. The contraction of the nominative—or subject of the verb—forms the objective—governed by a verb. When a personal pronoun, as an object, is governed by a verb taking the acute accent, it retains its usual middle tone. For example, *William bá 'mi*, "William overtook me;" *Peter mú 'ọ*, "Peter seized you;" *Ajá gbó 'o*, "The dog barked at him." Pronouns governed by the verbs *bá*, *mú*, and *gbó*, retain their usual middle tone. On the other hand, when any of these pronouns are governed by a verb taking either a grave—or depressed—tone, or a middle tone, the pronouns they govern must be pronounced with elevated tone, as if marked with an acute accent. For example, *William lù mí*, "William beat me;" *Peter kò 'ọ́*, "Peter met you;" *Babba pò 'ọ́*, "Father smelled it." It will be here observed that the pronouns *mí*, *'ọ́*, and *'ó*, have taken the elevated tone, being so influenced by the grave accent. And so, too, when the verb takes the middle tone, as, *Ọdẹ ta wọ́n*, "A wasp stung them;" *Ewe nṣe 'ọ́*, "You are childish;" *Ewu wu wá*, "We had a narrow escape." All the personal pronouns being of the middle tone are subject to these changes of intonation; hence arises one peculiar difficulty in the way of foreigners' learning to speak the language with perspicuity.

Words of more than one syllable taking an elevated tone throughout have an acute accent on the first syllable; as, *gúdugudu*, "a drum;" *pánsa*, "a dry calabash;" *kẹ́lẹkẹtẹ*,

"an ass." So, also, words taking a depressed tone throughout have a grave accent on the first syllable; as, *kùtukutu*, "early in the morning;" *gbòngbo*, "root;" *ìpese*, "provision."

When grave and acute accents happen together in a compound word, they are both employed; as, *gùdugúdu*, "a poisonous wild yam."

The accent is always indicated when it is on the last syllable; as, *ponṣ́é*, "a fruit;" *gọmbọ́*, "a small iron spoon;" *tubọ̀*, "persevere;" *pipọ̀*, "plenty, many."

Words taking the middle tone generally carry the accent, as in English, on the first syllable, and are not, therefore, marked in the dictionary, as the simple rule will be a sufficient guidance in this case. Thus, the words *sagbe*, "to beg alms;" *ọbbọ*, monkey;" *ọbbẹ*, "knife;" *omi*, "water;" are of this class.

The CIRCUMFLEX is also employed, and generally to mark a long vowel, caused by contraction of a letter or syllable; as, *ketî* for *kó etirì*, "to be callous;" *kêrí* for *kó eríri*, "to take out filth;" or, in a long primitive word, as, in *ôrùn*, "the sun."

SYLLABLES.

Syllables usually consist of two letters—a consonant and a vowel, as, *bá*, *de*, *mọ*, &c. There is only one word of two letters beginning with a vowel, which is not a prefix—*on*, "he, and." Words of three letters are chiefly with the nasal *n*, as, *wọn*, *san*, *kọn*, *jìn*.

CONTRACTION.

Contraction of vowels is very common, especially when one terminates a word, and another commences the succeeding word. The vowels are sometimes altogether changed into another vowel.

The vowel of the noun is most frequently cut off, and that of the verb is lengthened; as, *nà ajá*, "beat a dog,"

is contracted into *naja ; tàn iná,* "light fire," into *tannáa;* as shown in the following Table—

1. When the verb is in *a,* as, *ka iwe,* "to read book," into *kawe.*
2. . . . . *e,* as, *ke ode,* "to make proclamation," into *kede.*
3. . . . . *ẹ,* as, *kẹ okùn,* "to set snare," into *kẹkùn.*
4. . . . . *í,* as, *bí ọmmọ,* "to bear a child," into *bimmọ.*
5. . . . . *o,* as, *kó ille,* "to rob a house," into *kolle.*
6. . . . . *ọ,* as, *mọ ille,* "to build a house," into *mọlle.*
7. . . . . *u,* as, *kù elubọ́,* "to sift flour," into *kulubọ́.*

Sometimes, however, the vowel of the verb is cut off, and that of the noun is lengthened; as, *fọ̀nnahan* for *fi ọ̀nnahan,* "to show the road;" *kọrún* for *kì ọrún,* "to fulfil five days;" *kânu* for *ko ânu,* "to be sorry for;" *kẹgàn* for *kó ẹ̀gan,* "to reproach."

When two vowels of the same kind follow each other, one only is retained; as, *naja* for *na aja,* "to beat a dog;" *kije* for *kì ije,* "to fulfil seven days;" *mọ̀nna* for *mọ ọ̀nna,* "to know the road."

Sometimes a change of the vowels takes place, and another vowel is substituted; as, *da iró,* "to make a stand," into *duro ; sa iré,* "to run," into *sure ; sọ ire,* "to bless" or "wish happiness," into *sure ; wi ire,* "to pronounce a blessing from the gods," into *wure.*

ARTICLE.

No article has yet been discovered, and probably there is none. That which appears to resemble this part of speech is a demonstrative pronoun, *na,* "that;" *kinni na,* "that thing;" *ọkọnri na,* "that man;" *ille na,*

"that house;"—namely, the thing, man, or house, alluded to. When a thing is spoken of indefinitely, the word *ọkan*, contracted into *'kan*, "one," is always added to the noun; as, *ọkọnri 'kan*, "one man," *i.e.* "a man;" *ille kan*, "a house;" *kinni 'kan*, "a thing," "one thing."

SUBSTANTIVES.

Substantives are primitive and derivative. Primitives are those whose derivative cannot be ascertained; as, *omi*, "water;" *iná*, "fire;" *iggi*, "wood;" *enia*, "people.' Derivatives are such as are derived from verbs and verbal adjectives; as, from *dé*, "to cover," *adé*, "a covering, a crown;" *bùn*, "to give," *ẹ̀bun*, "a gift;" *bí*, "to bear," *ibí*, "birth; *pẹjapẹja*, "a fisher;" *gbẹnagbẹna*, "a carpenter;" *wọnṣọwọnṣọ*, "a weaver."

Derivation of Substantives.

Substantives are formed—

I. FROM VERBS: BY VARIOUS PREFIXES, AND BY REDUPLICATION:—

First, By *Various prefixes*, as under:—

1. By prefixing *a*; as, *pẹja*, "to fish," *apẹja*, "a fisherman;" *bò*, "to cover, shelter," *àbo*, "shelter, covering, refuge;" *lagbẹddẹ*, "to have a smith's shop," *alagbẹddẹ*, "a smith."

2. By prefixing *ati*; as, *bọ̀*, "to come back;" *atibọ̀*, "return;" *lọ*, "to go," *atilọ*, "a going;" *ṣe*, "to do," *atiṣe*, "a doing."

3. By prefixing *e* or *ẹ*; as, "*legbè*, "to have support," *elègbe*, "a supporter;" *lẹṣẹ̀*, "to have sin," *ẹlẹṣẹ*, "a sinner."

4. By prefixing *i*; as, *fọ̀*, "to wash," *ìfọ*, "the act of washing;" *sè*, "to cook," *ìse*, "the act of cooking; *kiri*, "to wander," *ikiri*, "wandering;" *gbóna*, "to be warm," *igbóna*, "warmth, heat;" *lọra*, "to be slow, tardy," *ilọra*, "slowness, tardiness."

5. By prefixing *o* or *ọ* to words beginning with *l*, followed by *o* or *ọ*; as, *lówo*, "to have money," *olówo*, "a rich person;" *lọrun*, "to have or possess heaven;" *Ọlọrun*, "the owner of heaven, God."

6. By prefixing *o* to words beginning with *n* followed by *i*; as, *nibodè*, "to possess or occupy a custom-house," *onibodè*, "a collector of customs;" *nigbajamọ̀*, "to possess shaving apparatus," *onigbajamọ̀*, "a barber;" *nídajọ*, "to have judgment," *onídajọ*, "a judge."

Secondly, By *Reduplication*.

This is effected either—

1. By doubling the verb; as, *pẹja*, "to fish," *pẹjapẹja*, "a fisherman;" *ṣiṣẹ*, "to labour;" *ṣiṣẹṣiṣẹ*, "a labourer."

2. By an additional syllable, *i.e.* prefixing the consonant of the verb to the derivative substantive; as, *ga*, "to be high," *iga*, "height," *giga*, "height;" *le*, "to be hard," *lile*, "hardness;" *gbóna*, "to be hot," *gbígbona*, or *gbúgbona*, "heat;" *mọ́*, "to be clean," *mímọ*, or *múmọ*, "cleanliness;" *fún*, "to be white;" *fífun*, "whiteness."

Words of this class are used both as substantives and adjectives: the sense only can determine them.

II. FROM SUBSTANTIVES:—

By prefixing *a* privative to derivative substantives beginning with *i*; as, *igbọ*, "hearing, belief," *aigbọ́*, "unbelief;" *igbọran*, "obedience," *aìgbọran*, "disobedience;" *ifẹ́*, "willingness, consent," *aifẹ́*, "unwillingness;" *itọ́*, "correctness," *aitọ́*, "incorrectness;" *itó*, "sufficiency," *aitó*, "insufficiency."

The derivation of nouns from a verb, by prefixes, will be seen to advantage by this scale—

From the Verb *Ṣẹ̀*, "to sin."

Ṣẹ̀, To sin.
ẹ́ṣẹ, Sin.
lẹṣẹ̀, To have sin.

ẹlẹṣẹ̀, A sinner.
ilẹṣẹ̀, A state of having sin.

ailẹṣẹ̀, Sinless.

lailẹṣẹ̀, In a sinless state.

alailẹṣẹ̀, One who has no sin.
ìṣẹ, A state of sin.
aìṣẹ, In a state of no sin.
laìṣẹ, To be in an innocent state.
alaìṣẹ, An innocent person.

From the Verb *Tù*, "to propitiate."

Tù, To propitiate.
ètutu, Propitiation.
letùtu, To have propitiation.
eletutu, He who propitiates.
iletùtu, A state of having propitiation.
ailetùtu, A state of having no propitiation.
lailetùtu, Destitute of propiation.
alailetùtu, One in a state destitute of propitiation.
itu, Ease, pacification.
aitù, Unpacified, uneasy.
laitù, To be in an uneasy state.
alaitù, One unpacified.

GENDERS.

There are only two Genders, the Masculine and the Feminine. They are distinguished,

I. By different words, as—

Masculine.		*Feminine.*	
Male	*akọ.*	Female	*bo.*
Man	*ọkọnri.*	Woman	*obiri.*
Cock	*akukọ.*	Hen	*agbebọ̀.*
Bachelor	*apọ́n.*	Maid	*wundia.*
King	*ọbba.*	Queen	*ayabba.*
Husband	*ọkọ.*	Wife	*aya, obiri.*
Married man	*ọkọlobiri.*	Married woman	*adelebọ̀, ahillekso*
Father	*babba.*	Mother	*iyá.*

Masculine.	*Feminine.*
Widower . . . *apọ́n.*	Widow . . . . . *opó.*
Captive . . . . *ìgbekun.*	Female Captive . *igbẹsin.*
Male lizard . . *akalamgba, adaripọ́n.*	Female lizard . . *abori.*
Head of a company . *olori-ẹgbé.*	Head of a company . . . *olorikọ.*
Son . . . . . *ìwallẹ.*	Daughter . . . . *isọkun.*

II. By an Adjective or a Noun prefixed to the Substantive, as—

Masculine.	*Feminine.*
Drake . . . . *akọ-pẹpẹiye.*	Duck . . . . *abo-pepẹiye.*
Horse . . . . *akọ-ẹṣin.*	Mare . . . . *abo-ẹṣin.*
Bull . . . . . *akọ-malu.*	Cow . . . . . *abo-malu.*
Boy . . . . . *ọmmọ-kọnri.*	Girl . . . . *ọmmọ-binri.*

NUMBERS.

Substantives have no plural, with one exception; viz. "child," *ọmmọde*, "children," *majẹsí*. The plural of nouns is formed by adding the demonstrative pronouns *wọnyí*, "these," and *wọnnì*, "those," to the nouns; as *ọkọnri wọnyí*, "these men;" *kinni wọnnì*, "those things." When the number is to be expressed, the numeral is put after the noun; as, *obiri meji*, "two women;" *offa mẹtta*, "three arrows."

CASES.

There are three Cases—the *Nominative*, the *Possessive*, and the *Objective*.

The NOMINATIVE is always placed before the verb; as, *babba dé*, "(My) father returns;" *awa lọ*, "We go;" *ẹnyin lagbara*, "You are strong," (*or* "you have strength.)"

The POSSESSIVE case is expressed by the preposition *ti*, "of," placed between two nouns or pronouns; as, *iyá ti emi*, "My mother;" *ille ti babba*, "(My) father's house:"—or by two nouns, or a noun and pronoun,

with an apostrophe between them, signifying that *ti* is understood; thus *ọkkọ̀ 'ọbba*, "The king's ship;" *aṣọ 'iyá* "(My) mother's clothes;" *ọ̀nna 'illú*, "The town's road."

The OBJECTIVE case is governed by active verbs; as, *Mọ fẹ́ John*, "I love John;" *William nà ajá*, "William beat the dog;" *Mary tà ṣinkafa*, "Mary sold rice;" *Gbogbo illú nyẹ ọ̀nna*, "The whole town is clearing the road."

ADJECTIVES.

There are two kinds of Adjectives, which may not improperly be called *Participial*, or *Verbal*, and *Compound*.

PARTICIPIAL, or VERBAL, are such as partake of the nature of an adjective, and of the verb "to be;" thus, *tobi*, "to be large;" *kére*, "to be small;" *gùn*, "to be long;" *kúru*, "to be short." These admit of comparison.

There are three degrees of comparison, *Positive; Comparative;* and *Superlative.* The COMPARATIVE is formed by *jù*, as, *tobi*, "to be big;" *tobijù*, "to be bigger;" the SUPERLATIVE, by *julọ*, as, *tobijulọ́*, "to be biggest." The SUPERLATIVE is frequently used when only two things are compared; as, *dara*, "good;" *darajulọ*, "better" or "best."

The syllable *lọ*, the sign of the superlative, should always be placed after the noun; the comparative always before the noun; as, *Ille yi ga*, "This house is high;" *Eyinì gajù*, "That one is higher;" *Eyi tibai gujù mejeji lọ*, "That yonder is the highest," or "higher than," or "surpasses the other two."

COMPOUNDS are formed by doubling the first syllables of the verbal or participial adjectives; as, *kere*, "to be small;" *kekere*, "small;" *gùn*, "to be long;" *gugùn*, "long," "tall;" *kuru*, "to be short;" *kukuru*, "short," &c. They are generally used to express the quality of an object, and are always placed after the noun; as, *ọmmọ kekere*, "a little child;" *okọnri gugùn*, "a tall man;" *obiri kúkuru*, "a short woman." These admit of no comparison.

Some of these adjectives take intensive or diminutive forms:—

Intensive, by doubling the word; as, *nla*, "large;" *nlanla*, "very large;" *gbàm*, "extensive, (applied to water):" *odò gbamgbam*, "very extensive water."

Diminutive, by adding the first syllable of the Compound to the last syllable; as, *kekere*, "small," *kekerekê*, "very small;" *kikini*, "little," *kikinikî*, "very little." There are some diminutives of quantity; as, *gíngin*, "a very small portion," *tóntoro*, "a very small drop."

PRONOUNS.

There are *Personal*, *Relative*, and *Adjective* Pronouns. There is no distinction of gender in any of them.

The following are the personal pronouns:—

NOMINATIVE.

Sing.		*Plural.*	
1. *Emi, mo, mọ, ng* .	I. . .	*Awa* . . .	We.
2. *iwọ, o, 'ọ* . .	Thou. .	*ẹnyin* . . .	You.
3. *on, ó, ọ́* . .	He, she, *or* it.	*awọn, nwọn* . .	They.

POSSESSIVE.

Sing.		*Plural.*	
1. *ti emi, t'emi* . .	Mine.	*ti awa, t'iwa* .	Ours.
2. *ti iwọ, t'iwo, tirẹ,* .	Thine.	*tiẹnyin, t'inyin,*	Yours.
3. *ti on, tón, tirẹ̀, tiẹ̀,* .	His, hers, *or* its.	*tiwọn* . . .	Theirs.

OBJECTIVE.

Sing.		*Plural.*	
1. *mi*	Me.	*wa* . . .	Us.
2. *'ọ́*	Thee.	*nyin* . . .	You.
3. *a, e, ẹ, i, o, ọ, u* .	Him, her, *or* it.	*wọn* . . .	Them.

NOMINATIVE CASE.

The use of these pronouns is regulated, as follows, by a principle of euphony (frequently occurring in African

languages), which has been termed the EUPHONIC CONCORD :—

1. *Emi* is generally used with verbs taking *any* of the vowel sounds; as, *Emi wá*, "I come;" *emi ṣe*, "I did;" *emi ḍẹ*, "I set (a trap);" *emi rí*, "I saw;" *emi kó*, "I gathered;" *emi kọ̀*, "I refused;" *emi wù*, "I pleased." *Ng*, "I," *iwọ*, "thou," and *on*, "he, she, it," fall under this class. *Ng* is commonly used with future verbs; as, *Ng oṣe*, "I will do;" *Ng otà*, "I will sell;" *Ng omú*, "I will catch;" *Ng oṣiṣẹ*, "I will work:" also with the participle expressing an action not yet completed; as, *Ng nṣe*, "I am doing," *Ng ntà*, "I am selling;" *Ng nmú*, "I am catching;" *Ng nlà*, "I am escaping."

2. *Mo*, "I," *O*, "thou," and *Ọ*, "he, she *or* it," are used with the close vowels, *e*, *i*, *o*, and *u*, only; as—

Mo dé, I come.	*Mo rí*, I saw.
O dé, Thou comest.	*O rí*, Thou sawest.
Ọ dé, He comes.	*Ọ rí*, He saw.
Mo kó, I gathered.	*Mo tú*, I lost.
O kó, Thou gatheredst.	*O tù*, Thou didst lose.
Ọ kó, He gathered.	*Ọ tù*, He lost.

When used to express the present participle, *Mo*, *o*, *ó*, may be used with verbs taking any vowel sound, the discord or harshness being modified by the prefix *n* to the verb, which lengthens the vowel; as, *Mo ntà*, "I am selling;" *O ntẹ̀*, "you are trampling;" *ó nfà*, "he is drawing."

3. *Mọ*, "I," *O*, "thou," *Ó*, "he, she, *or* it," can be used with open vowels only; viz. *a*, *ẹ*, *ọ*; as—

Mo là, I escaped.	*Mo fẹ́*, I am willing.
O lá, Thou escapedst.	*O fẹ́*, Thou art willing.
Ó lá, He escaped.	*Ó fẹ́*, He is willing.

Mo lọ, I went.
O lọ, Thou wentest.
O lọ, He went.

Mo and *Mọ*, "I," cannot be used with future verbs, but the rest of the pronouns may with their proper euphonic verbs.

POSSESSIVE CASE.

The Possessive Case is formed by prefixing *Ti*, "of," to the nominative; as, *Ti emi*, "mine;" *Ti wa*, "ours," as exhibited in the above table.

OBJECTIVE CASE.

The Objective Case is governed by active verbs, and is very much subject to the influence of the accent, as was observed under the head of accents. The following tables will throw light upon the subject:—

PRONOUNS PRECEDED BY AN ACUTE ACCENT.

Emi ṣá a . . .	I wounded it.
O sé e . . .	Thou shuttest it.
On bẹ́ ẹ . . .	He cut it.
Awa tí i . .	We thumped it.
Enyin ró o . .	You provoked it.
Awọn fọ́ ọ . .	They broke it.
Gbogbo wa rú u,	We all stirred it.

PRONOUNS PRECEDED BY A GRAVE ACCENT.

Emi ṣà á . . .	I picked it up.
Iwọ sè é . . .	Thou cookedst it.
On bẹ̀ ẹ́ . . .	He begged him.
Awa tì í . .	We locked it.
Enyin rò ó . .	You stirred it up.
Awọn fọ̀ ọ́ . .	They washed it.
Gbogbo wa rù ú,	We all carried it.

PRONOUNS PRECEDED BY A MIDDLE TONE.

Ara kan á . .	His body feels sore.
Awa li o ṣe é . .	We did it.
Mọ dẹ ẹ́ . . .	I entrapped it.
Fi ekanna ti í . .	Pinch it with (your) finger nail.
Alaro ro ó . .	The dyer strained it.
Agbẹ kọ ọ́ . . .	The farmer collected it.
Ewu wu ú . .	He was in danger.

All personal pronouns of the objective case are subject to these changes, through the influence of the accents or tone which the verbs bear.

EMPHATICAL PRONOUNS.

Sing.		*Plural.*	
Eminâ,	I myself.	*Awanâ,*	We ourselves.
Iwọnâ,	Thou thyself.	*Enyinnâ,*	You yourselves.
Onnâ,	He himself.	*Awọnnû,*	They themselves.

REFLECTIVE PRONOUNS (WITH VERBS).

Singular.

1. *Emitikarumi fẹ 'rami,* I love myself.
2. *Iwọtikararẹ fẹ 'ra rẹ,* Thou lovest thyself.
   Iwọtikararẹ lù 'ra rẹ, Thou beatest thyself.
3. *Ontikararẹ̀ dì 'ra rẹ̀,* He binds himself.

Plural.

1. *Awatikarawa wẹ̀ 'ra wa,* We wash ourselves.
2. *Enyintikaranyin rẹ̀ 'ra nyin,* Ye comfort yourselves.
3. *Awọntikara wọn ràn'ra wọn,* They help themselves.

RELATIVE PRONOUNS.

Ti, the only relative pronoun, is equivalent to "who," "that," "which," and "what." It is used with the personal pronoun after it, in the nominative case; as, *Okọnri tí ó ké iggi,* "the man he who cut wood." *Babba tí ó bí mi,* "the father he that begat me." *Obiri tí ó ṣeun,* "the woman she who is kind." *Kinni tí ọ́ bọ́,* "the thing it which dropped." But in the objective case, the personal pronoun is omitted, the relative being then governed by the verb; as, *Kinni tí mọ fẹ́,* "the thing which I like." *Ille tí mo wó,* "the house which I pulled down."

INTERROGATIVE AND INDEFINITE PRONOUNS.

Nom.	*Tani?* Who?	*Êwo?'wo?*	Who? Which?
Poss.	*Titani?* Whose?	*Ti ewo?*	Whose? *or,* Of which?

Nom.	*Ẹnnikẹnni,*	Whosoever.
Poss.	*Tẹnnikenni,*	Whosesoever.
Nom.	*Ẹnnití,*	The one which.
Poss.	*Tẹnnití,*	Of the one which,

Kí? Kinla? are emphatical interrogatives; as, *Ki li o wi?* "What do you say?" *Kinla?* "What?" When a question is asked, the stress is always laid upon the last word, and the voice is modulated according to the tone that word takes, whether elevated, middle, or depressed; for example—

Babba ti wí?	What does (your) father say?
Ewo ni ki aṣe?	What shall we do?
Ewo li o nrò?	What are you thinking of?

ADJECTIVE PRONOUNS.

Adjective Pronouns are *Distributive, Demonstrative, and Indefinite.*

1. The DISTRIBUTIVES are *olukúlúku,* "each;" *ẹnnikan,* "either;" *gbogbo,* "every;" as, *Kí olukúlúku kí ọ́ tọju ara rẹ̀,* "Let each one take care of himself." *Emi kò rí ẹnnikan wọn,* "I have not seen either of them." *Gbogbo wa li aṣẹ Olọrun,* "Every one of us has offended God."

2. The DEMONSTRATIVES are, *eyiyi, eyi, yi,* "this;" *eyinì, enì, nì, nâ,* "that;" *wọnyí,* "these;" *wọnnì,* "those;" as, *Ọkọnri yí,* "this man;" *Ọmmọ nì,* "that child;" *Takardá wọyi,* "these books;" *Ọbbẹ wọnnì,* "those knives."—*Nâ* is used as follows: *Mú gèle nâ wá,* "Fetch that (or the) handkerchief (before spoken of)." *Pè ommodé nâ padà,* "Call the (or that) child back." *Ọkọnri nâ kú,* "That, (or the) man is dead." *Ki* is also frequently used in the same manner; as, *Orọ nọ̀,* "That (or the) word (understood)."

3. The INDEFINITE PRONOUNS are, *diẹ,* "some;" *omiran,* or *omî,* "other;" *ẹnnikẹnni,* "any;" *enia,* "one;" *gbogbo,* "every, all;" *irú,* "such;" *ararẹ̀,* "oneself."

VERBS

Verbs are of three kinds—*Active*, *Passive*, and *Neuter*. They without inflexion.

VERBS ACTIVE govern the objective case; as, *Mọ kọ takardá*, "I wrote a book;" *Órí mi*, "He saw me;" *Iya pè mí*, "(My) mother called me."

VERBS PASSIVE are formed simply by prefixing *a*, or *nwọn* to the active verbs; as, *Akọ takardá*, "A book is written;" *Arí mi*, "I am seen;" *Apè wá*, "We are called;" *Nwọn lé wọn*, "They are driven."

In VERBS NEUTER the sense is complete, without any substantive following; as, *Ille wó*, "(The) house fell;" *Mo ṣubú*, "I fell down;" *Iyá sùn*, "(My) mother slept."

There is another kind of verb, formed by the help of a preposition, which may not improperly be called COMPOUND ACTIVE TRANSITIVE. The nouns or pronouns which they govern are always placed between them; as,

Bá, followed by *wí*, "to rebuke," "scold," "blame;" from *bá*, "with" and *wí*, "to speak;" *Babba bá mi wí*, "(My) father blamed me."

Bá, followed by *sọ̀rọ*, "to hold conversation;" *Bâlle bá mi sọ̀rọ*, "The governor conversed with me."

Fi, "to put," followed by *sí*, "to;" *Fi ọbbẹ sí àkkọ rẹ̀*, "Put the knife into its sheath."

Dá, "to be clear," "evident," followed by *lóju*, "to the eye;" *Ọ́ dá wa lóju*, "It is certain to us."

Tì, "to push heavily," followed by *loju*, "at, *or* to the eye;" *Ọ́ran nâ tì babba lóju*, "The matter made (our) father ashamed."

When expressing the instrument by which one acts upon another, the noun denoting that instrument is placed in the first part of the sentence, and governed by the preposition, which is now placed immediately before the verb, while the verb itself governs the object acted upon; as, *Iggi li ó fi lù u*, "He beat him with a stick;" *Idà li ó fi ṣá a*, "He cut it with a sword;" *Iná li awa fi jó o*, "We burnt it with fire."

AUXILIARY AND DEFECTIVE VERBS.

Bá, "should, would."
Gbọddọ̀, "dare not, shall not, must not."
Ibá, "should, would, had."
Jẹ, jẹki, "let, let that."
Kí, "may."
Lè, "can, may."
Má, mase, "do not."
Ma, "be doing."
Ti, "have, have been."
Tillẹ, "though—should."
Yio, O, "shall, will, must."

For examples—

Nigbati iwọ yio bá lọ wi fun mi, "Tell me when you should go."
On kọ̀ gbọddọ wá, "He dare (*or* shall) not come."
Awọn ibá ma lọ, "They should be going."
Jẹ́ kí nwọn ki o mú, "Let them take."
Kí ọ́ ma wá, "He may come (*or* be coming)."
O lè isure, "He can (*or* may) run," *or*, "He is able to run."
Má bèru, "Fear not."
Ma sá lọ, "Be running away (Run away at once)."
Awa ti mú, "We have caught."
Bi ó tillẹ lù mi, "Though he should strike me."
On ni yio sure fun 'ọ, "It is he who shall bless you."

These verbs, like the others, have no variation: it is by them the principal verbs are conjugated. These examples, as well as the conjugation of the verbs "To be," "To have," and "To love," will plainly show how they are variously constructed to express the ideas conveyed by the different moods.

The infinitive mood expresses any thing in a general and unlimited manner.

It has often very much the sense of "that he may;" as, *Wi fun u ki o ṣe é*, "Tell him that he may do it," *i.e.* "to do it;" *Rán a kí o pè é*, "Send him that he may call him," *i.e.* "to call him." *Ki o*, "that he may," is contracted into *kó*; *ki a*, "that we may," into *ká*. This mode of expressing the infinitive is used only when the second or third person is desired to act in the name of another.

When the first person expresses his own action, *ki*, *kio*,

or *ko, ki, kia,* or *ka,* are never used. Nouns derived from verbs by the prefix *i* are then employed for the infinitive, when two verbs follow each other; as, *Mọ wá iwò nyin,* "I come to see (*or,* a seeing) you;" *Awọn wá ibẹ̀ 'ọ,* "They come to beg (*or,* a begging) you;" *Lọ ipè ọmmọ mi,* "Go to call (*or,* a calling) my child." The prefix *i,* by attraction, is placed before the auxiliaries to the verb; as, *Emi ni imá ikọ́ 'ọ ni iṣẹ,* "It is I who used to teach you to work," *or* "a working;" *Iwọ ni iti imá imú mi lọ si ille-iwé,* "You have been used to take me to school." When the language is spoken very rapidly, contraction takes place, and the sound of the prefix becomes quite imperceptible, but the last vowels of the verbs become very long, as if written thus, *Iwọ nî tî má mú.**

Ati, lati, "to," "in order that," "to the effect that," is also very much used to express the infinitive, when an intention or object is had in view; as, *Emi nmura lati lọ,* "I am preparing to go (*or,* to the intent of going);" *Òjo npete ati rọ̀,* "The rain is about to fall;" *Okkọ̀ ṣetan lati ṣí,* "The ship is ready to start."

PARTICIPLE.

The only form to express a participle is *n,* generally prefixed to the verb in the present time, and to the auxiliary and the verb in the past time; as, Present, *Ng nlọ,* "I am going;" *Ó nbọ̀,* "He is coming;" *Awa nti nṣe,* "We have been doing;" *Enyin nti nsá,* "You have been running away;" *Babba nti npè,* "(Your) father has been calling."

Ma, one of the defective verbs, is also used instead of

---

* Hence this form of contraction without the accent, or prefix, will be met with in some places in the early translations; thus, *Lọ pèse* for *Lọ ipese,* "Go to prepare;" *On kò lè lọ* for *On kò lè ilọ,* "He is not able to go;" *Emi tí ma duro* for *Emi tí imá iduro,* "I who used to stand," &c.

n in the second future time: *Iwọ yio ti ma lọ ki ó tó dé,* "Thou wilt have been going before he arrives;" *On yio ti ma bọ̀,* "He will have been coming."

OF TENSE.

I have used the word TIME instead of TENSE, because tense is a nicer distinction of times; which distinction I do not think can always easily be made in the Yoruba language. However, a little explanation about the use of the tenses may be serviceable.

The present and past indefinite tenses are both alike; as,

Mọ lọ,	I go;	I went.
Awa dé,	We return;	We returned.
Ó sùn,	He sleeps;	He slept.
O joko,	Thou sittest;	Thou sattest.

From these examples it will be seen that some attention is required to know which tense is used.

The present tense, strictly speaking, is more frequently expressed by the sign of the participle *n,* and it is then understood that the action is not yet past; as, *Awa nkọ takarda,* "We are writing (a) book;" *O nta aṣọ,* "Thou art selling clothes;" *Ẹnyin nṣiṣẹ,* "You are working." Therefore, if in any of those former sentences the meaning would be equally well expressed by prefixing the sign of the participle, it is in the present tense.

The past tense has generally the time mentioned with it; as, *Nigbati nwọn dé,* "When they returned;" *Ó sùn lọsan,* "He slept in the day-time;" *Mọ kọ takarda nijẹtta,* "I wrote a book the day before yesterday;" *Ọ́ ta aṣọ loni,* "He sold clothes to-day;" *Ó ṣiṣẹ lanná,* "He worked yesterday." But the tense is often clear without any mention of time, because the actions were past by the time they are spoken of; as, *Ọ́ tà aṣọ,* "He sold clothes;" *Mọ kọ takardá,* "I wrote a book;" *Ó ṣiṣẹ,* "He worked." The word *tan,* "done," is very often added to the past

tense; as, *Ó ṣiṣé tan*, "He worked done," or "He done worked," *i.e.* "finished working."

The perfect and pluperfect are alike, and convey an allusion to the present time, when *n*, the sign of the participle, is prefixed to the verb; as,

Mo ti rí 'ọ I have seen thee.
Ó ti tà á He has sold it.
Ẹnyin ti sá, You have run away.
Mo ti nrí o, I have been seeing thee.
Ó ti ntà á, He has been selling it.
Ẹnyin ti nsá, You have been running away, (up to this time).

There is another form, by prefixing the sign of the participle to the auxiliary and the verb; thus,

Ng nti nrí 'ọ, I have, *or*, had been seeing thee.
Ó nti ntà á, He has, *or*, had been selling it.
Ẹnyin nti nsá, You have, *or*, had been running away.

The first future describes time indefinitely, and is expressed by the sign *yio*, often contracted into *o* prefixed to the verb; as, *On yio lọ*, "He will go;" *Ôrùn yio ràn*, "The sun will shine."

Contraction of *yio* to *o* is very frequent, in which case *o* is only prefixed to the verb; and as the rule of euphonic-vowel-concord must be always observed, the contracted prefix *o* is sometimes written *ọ*; as, *Awa ọlọ* for *Awa olọ*, or *Yio lọ*, "We shall go;" *Ẹnyin ọsá* for *Enyin osá*, or *Yio sá*, "Ye will run away." But as the short vowel will always influence the auxiliary *yio*, or *o*, whether distinguished or not, I have thought it proper to adhere to one form, *yio* or *o* only, in the paradigms, to avoid ambiguity.

The second future, which describes an action to be finished before another future action or event, is expressed by the auxiliary *ti* added to the sign of the future *yio*, and sometimes *tan*, "done," is also added to the verb; as, *Emi yio ti lọ ki ó tó dé*, "I shall have gone

before he comes;" *Ille wa yio ti pari kí nwọn ki ó tó wa isìn owó wọn*, "The house shall have been completed before they come to ask their payment;" *Emi yio ti jẹun tan kí ató pè mi*, "I shall have eaten before I am called."

The following are the Yoruba verbs expressing existence—

Mbẹ̀, Wà, "to be," "to exist," "existing;" as, *Babba mbẹ̀*, or *Babba wa*, "(My) father is (alive)."

Rí, "is," showing the state or condition of a thing; as, *Bẹhẹ li ó rí*, "So it is."

Ni, "it is;" as, *Emina ni*, "It is I myself;" *Tiwọ ni*, "It is thine."

Ni, followed by *jẹ* or *ṣe*, with the prefix *i*,—"is," emphatical; as, *Témi ni iṣe*, or *Témi ni ijẹ́*, "It is mine."

Jẹ́pé, Ṣepé, "been," always preceded by *ibá*, "had;" as, *Ibá jẹ́pe emi ni*, or *Ibá ṣepé emi ni*, "Had it been I."

Gbé, "to be," "to be in a place," "to remain." This verb is used in the imperative mood, instead of *mbẹ̀;* as, *Jẹ́ kí emi gbé*, "Let me be, *or* remain."

Ṣe, "to be;" as, *Kì iṣe emi*, "It is not I."

Mbẹ̀, "To Be."

INDICATIVE MOOD.

PRESENT TIME.

SINGULAR.		PLURAL.	
Emi mbẹ̀,	I am.	*Awa mbẹ̀,*	We are.
Iwọ mbẹ̀,	Thou art.	*Ẹnyin mbẹ̀,*	Ye *or* you are.
On mbẹ̀,	He, she, *or* it is.	*Awọn mbẹ̀,*	They are.

PAST TIME.

Emi nti mbẹ̀,	I have been.	*Awa nti mbẹ̀,*	We have been.
Iwọ nti mbẹ̀,	Thou hast been.	*Ẹnyin nti mbẹ̀,*	Ye *or* you have been.
On nti mbẹ̀,	He, she, *or* it has been.	*Awọn nti mbẹ̀,*	They have been.

FUTURE TIME.

SINGULAR.		PLURAL.	
Emi ombẹ̀, or *ng ombẹ̀*	I shall be.	*Awa ombẹ̀,*	We shall be.
Iwọ ombẹ̀,	Thou wilt be.	*Ẹnyin ombẹ̀,*	Ye *or* you will be.
Yio ombẹ̀, or *on ombẹ̀*	He, she, *or* it will be.	*Awọn ombẹ̀,*	They will be.

IMPERATIVE MOOD.

Jẹki emi gbé,	Let me be.	*Jẹki awa gbé,*	Let us be.
Iwọ gbé,	Be thou.	*Ẹnyin gbé,*	Be ye.
Jẹki o gbé,	Let him be.	*Jẹki wọn gbé,*	Let them be.

CONTRACTED FORM (mostly used.)

Jẹki 'm' gbé, or *jẹ' 'm' gbé*	Let me be.	*Jẹk' a' gbé,*	Let us be.
Iwọ gbé,	Be thou.	*Ẹ' gbé,*	Be ye.
Jẹ ó gbé,	Let him be.	*Jẹ' wọn o gbé,*	Let them be.

POTENTIAL MOOD.

PRESENT TIME.

Emi lè mbẹ̀,	I may *or* can be.	*Awa lè mbẹ̀,*	We may *or* can be.
Iwọ lè mbẹ̀,	Thou mayst *or* canst be.	*Ẹnyin lè mbè,*	Ye *or* you may *or* can be.
On lè mbẹ̀,	He, she, *or* it may *or* can be.	*Awọn lè mbẹ̀,*	They may *or* can be.

PAST TIME.

Emi lè ti mbẹ̀,	I might have been.	*Awa lè ti mbẹ̀,*	We might have been.
Iwọ lè ti mbẹ̀,	Thou mightest have been.	*Ẹnyin lè ti mbẹ̀,*	Ye *or* you might have been.
On lè ti mbẹ̀,	He, she, *or* it might have been.	*Awọn lè ti mbẹ̀,*	They might have been.

SUBJUNCTIVE MOOD.

PRESENT TIME.

Bi emi mbẹ̀,	If I be.	*Bi awa mbẹ̀,*	If we be.
Bi iwọ mbẹ̀,	If thou be.	*Bi ẹnyin mbẹ̀,*	If ye *or* you be.
Bi on mbẹ̀,	If he, she, *or* it be.	*Bi awọn mbẹ̀,*	If they be.

PAST TIME.

SINGULAR.	PLURAL.
Bi emi ti mbẹ̀, If I have been.	*Bi awa ti mbẹ̀,* If we have been.
Bi iwọ ti mbẹ̀, If thou hast been.	*Bi ẹnyin ti mbẹ̀,* If ye *or* you have been.
Bi on ti mbẹ̀, If he, she, *or* it has been.	*Bi awọn ti mbẹ̀,* If they have been.

PRESENT TIME, CONTRACTED.

Bi 'm' mbẹ̀, or *bi mo mbẹ̀* } If I be.	*Bi a' mbẹ̀,* If we be.
Bi o mbẹ̀, If thou be.	*Bi ẹ' mbẹ̀,* If ye *or* you be.
Bi ó mbẹ̀, If he, she, *or* it be.	*Bi 'wọn mbẹ̀,* If they be.

Ní, "To Have."

INDICATIVE MOOD.

PRESENT TIME.

Emi ní, I have.	*Awa ní,* We have.
Iwọ ní, Thou hast.	*Ẹnyin ní,* Ye *or* you have.
On ní, He, she, *or* it has.	*Awọn ni,* They have.

PAST TIME.

Emi ti ní, I had, *or* have had.	*Awa ti ní,* We had, *or* have had.
Iwọ ti ní, Thou hadst.	*Ẹnyin ti ní,* Ye *or* you had.
On ti ní, He, she, *or* it had.	*Awọn ti ní,* They had.

FIRST FUTURE TIME.

Emi oní, or *ng oní* } I shall *or* will have.	*Awa oní,* We shall *or* will have.
Iwọ oní, Thou shalt *or* wilt have.	*Ẹnyin oní,* Ye *or* you shall *or* will have.
Yi oni, or *on oní* } He, she, *or* it shall *or* will have.	*Awọn oní,* They shall *or* will have.

SECOND FUTURE TIME.

Emi (or, *ng*) *oti ní* } I shall have had.	*Awa oti ní,* We shall have had.
Iwọ oti ní, Thou wilt have had.	*Ẹnyin oti ní,* Ye *or* you will have had.
On oti ní, He, she, *or* it will have had.	*Awọn nti ní,* They will have had.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
Jẹki emi ní, Let me have.	*Jẹki awa ní,* Let us have.
Ní, or *iwọ ní,* Have thou.	*Ẹnyin ní,* Have ye.
Jẹki ó ní, Let him, her, *or* it have.	*Jẹki wọn ní,* Let them have.

For the contracted form, see above, page 23.

For the sake of euphony, the imperative generally takes *o* between the noun and the verb; as,

Jẹki emi oní, Let me have.	*Jẹki awa oní,* Let us have.
Ki iwọ oní, Have thou.	*Ki ẹnyin oní,* Have ye.
Jẹki on oní, Let him, her, *or* it have.	*Jẹki awọn oní,* Let them have.

In the contracted form, except in the 3d person plural, the *o* is rejected.

POTENTIAL MOOD.

PRESENT TIME.

Emi lè ní, I may *or* can have.	*Awa lè ní,* We may *or* can have.
Iwọ lè ní, Thou mayst *or* canst have.	*Ẹnyin lè ní,* Ye *or* you may *or* can have.
On lè ní, He, she, *or* it may *or* can have.	*Awọn lè ní,* They may *or* can have.

PAST TIME.

Emi lè ti ní, I may *or* can have had.	*Awa lè ti ní,* We may *or* can have had.
Iwọ lè ti ní, Thou mayst *or* canst have had.	*Ẹnyin lè ti ní,* Ye *or* you may *or* can have had.
On lè ti ní, He, she, *or* it may *or* can have had.	*Awọn lè ti ní,* They may *or* can have had.

SUBJUNCTIVE MOOD.

PRESENT TIME.

Bi emi ní, If I have.	*Bi awa ní,* If we have.
Bi iwọ ní, If thou have.	*Bi ẹnyin ní,* If ye *or* you have.
Bi on ní, If he, she, *or* it have.	*Bi awọn ní,* If they have.

PAST TIME.

SINGULAR.		PLURAL.	
Bi emi bá ní,	If I had.	*Bi awa bá ní,*	If we had.
Bi iwọ bá ní,	If thou hadst.	*Bi ẹnyin bá ní,*	If ye *or* you had.
Bi on bá ní,	If he, she, *or* it had.	*Bi awọn bá ní,*	If they had.

PERFECT TIME.

Bi emi bá ti ní,	If I have had.	*Bi awa bá ti ní,*	If we have had.
Bi iwọ bá ti ní,	If thou hast had.	*Bi ẹnyin bá ti ní,*	If ye *or* you have had.
Bi on bá ti ní,	If he, she, *or* it has had.	*Bi awọn bá ti ní,*	If they have had.

FUTURE TIME.

Bi emi (or, *ng*) *oní*	If I should have.	*Bi awa oní,*	If we should have.
Bi iwọ oní,	If thou shouldst have.	*Bi ẹnyin oní,*	If ye *or* you should have.
Bi on (or, *yi*) *oní*	If he, she, *or* it should have.	*Bi awọn oní,*	If they should have.

PARTICIPIAL FORMS.

I.

Emi (or, *ng*) *nní*	I am having.	*Awa nní,*	We are having.
Iwọ nní,	Thou art having.	*Ẹnyin nní,*	Ye are having.
On nní,	He, she, *or* it is having.	*Awọn nní,*	They are having.

II.

Bi emi (or, *ng*) *n-bá nní,*	If I were having.	*Bi awa n-bá nní,*	If we were having.
Bi iwọ n-bá nní,	If thou wert having.	*Bi ẹnyin n-bá nní,*	If ye *or* you were having.
Bi on n-bá nní,	If he, she, *or* it were having.	*Bi awọn n-bá nní,*	If they were having.

III.

SINGULAR.	PLURAL.
Bi emi (or, *ng*) } *n-bá nti nní* } If I have been having.	*Bi awa n-bá nti nní*, If we have been having.
Bi iwọ n-bá nti nní, If thou hast been having.	*Bi ẹnyin n-bá nti nní*, If ye *or* you have been having.
Bi on n-bá nti nní, If he, she, *or* it has been having.	*Bi awọn n-bá nti nní*, If they have been having.

These last two examples will shew the peculiarity of the Yoruba language, in the mode of expression by participles.

The conjugation of the verb *ni* is a sufficient example for any active verb.

In order to give a clear example of the pronouns, *one* form has been used throughout, with the exception of a few instances. If the rules and examples for the use of the pronouns, in pages 12—14, be properly attended to, the learner, when he has mastered the pronunciation, will in a very short time be able to speak the language, almost like a Native.

PASSIVE FORMS.

The idea expressed in other languages by the passive verb is expressed in Yoruba by the active, preceded by *a* (a contraction of *awọn*), or by *nwọn*, which in this case represents an indefinite pronoun.*

Afẹ, "To be loved."

INDICATIVE MOOD.

PRESENT TIME.

SINGULAR.	PLURAL.
Afẹ́ mi, I am loved.	*Afẹ́ wa*, We are loved.
Afẹ́ ọ, Thou art loved.	*Afẹ́ nyin*, Ye *or* you are loved.
Afẹ́ ẹ, He, she, *or* it is loved.	*Afẹ́ wọn*, They are loved.

* Similar to the French *on*.—*Ed.*

PAST TIME.

SINGULAR.	PLURAL.
Ati fẹ́ mi, I have been loved.	*Ati fẹ́ wa,* We have been loved.
Ati fẹ́ ọ, Thou hast been loved.	*Ati fẹ́ nyin,* Ye *or* you have been loved.
Ati fẹ́ ẹ, He, she, *or* it has been loved.	*Ati fẹ́ wọn,* They have been loved.

FIRST FUTURE TIME.

A ofẹ́ mi, I shall be loved.	*A ofẹ́ wa,* We shall be loved.
A ofẹ́ ọ, Thou wilt be loved.	*A ofẹ́ nyin,* Ye *or* you will be loved.
A ofẹ́ ẹ, He, she, *or* it will be loved.	*A ofẹ́ wọn,* They will be loved.

SECOND FUTURE TIME.

A oti fẹ́ mi, I shall have been loved.	*A oti fẹ́ wa,* We shall have been loved.
A oti fẹ́ 'ọ, Thou wilt have been loved.	*A oti fẹ́ nyin,* Ye *or* you will have been loved.
A oti fẹ́ ẹ, He, she, *or* it will have been loved.	*A oti fẹ́ wọn,* They will have been loved.

IMPERATIVE MOOD.

Jẹki afẹ́ mi, Let me be loved.	*Jẹki afẹ́ wa,* Let us be loved.
Ki afẹ́ 'ọ, Be *or* mayst thou be loved.	*Ki afẹ́ nyin,* Be, *or* may you be loved.
Jẹki afẹ́ ẹ, Let him, her, *or* it be loved.	*Jẹki afẹ́ wọn,* Let them be loved.

POTENTIAL MOOD.

PRESENT TIME.

Alè fẹ́ mi, I may *or* can be loved.	*Alè fẹ́ wa,* We may *or* can be loved.
Alè fẹ́ ọ, Thou mayst *or* canst be loved.	*Alè fẹ́ nyin,* Ye *or* you may *or* can be loved.
Alè fẹ́ ẹ, He, she, *or* it may *or* can be loved.	*Alè fẹ́ wọn,* They may *or* can be loved.

PAST TIME.

SINGULAR.

Alè ti fẹ́ mi, I might *or* could have been loved.
Alè ti fẹ́ ọ, Thou mightest have been loved.
Alè ti fẹ́ ẹ, He, she, *or* it might have been loved.

PLURAL.

Alè ti fẹ́ wa, We might have been loved.
Alè ti fẹ́ nyin, Ye *or* you might have been loved.
Alè ti fẹ́ wọn, They might have been loved.

SUBJUNCTIVE MOOD.

PRESENT TIME.

Bi afẹ́ mi, If I be loved.
Bi afẹ́ ọ, If thou be loved.
Bi afẹ́ ẹ, If he, she, *or* it be loved.

Bi afẹ́ wa, If we be loved.
Bi afẹ́ nyin, If ye *or* you be loved.
Bi afẹ́ wọn, If they be loved.

ANOTHER FORM.

Bi abá lè fẹ́ mi, If I can be loved.
Bi abá lè fẹ́ ọ, If thou canst be loved.
Bi abá lè fẹ́ ẹ, If he, she, *or* it can be loved.

Bi abá lè fẹ́ wa, If we can be loved.
Bi abá lè fẹ́ nyin, If ye *or* you can be loved.
Bi abá lè fẹ́ wọn, If they can be loved.

PAST TIME.

Bi alè ti fẹ́ mi, If I can have been loved.
Bi alè ti fẹ́ ọ, If thou canst have been loved.
Bi alè ti fẹ́ ẹ, If he, she, *or* it can have been loved.

Bi alè ti fẹ́ wa, If we can have been loved.
Bi alè ti fẹ́ nyin, If ye *or* you can have been loved.
Bi alè ti fẹ́ wọn, If they can have been loved.

ANOTHER FORM.

Bi abá ti fẹ́ mi, If I have been loved.
Bi abá ti fẹ́ ọ, If thou hast been loved.
Bi abá ti fẹ́ ẹ, If he, she, *or* it has been loved.

Bi abá ti fẹ́ wa, If we have been loved.
Bi abá ti fẹ́ nyin, If ye *or* you have been loved.
Bi abá ti fẹ́ wọn, If they have been loved.

PARTICIPIAL FORMS.

I.

SINGULAR.	PLURAL.
Anfẹ̀ mi, I am being loved.	*Anfẹ́ wa*, We are being loved.
Anfẹ́ ọ, Thou art being loved.	*Anfẹ́ nyin*, Ye *or* you are being loved.
Anfẹ́ ẹ, He, she, *or* it is being loved.	*Anfẹ́ wọn*, They are being loved.

II.

Bi an-bá nfẹ́ mi, If I were being loved.	*Bi an-bá nfẹ́ wa*, If we were being loved.
Bi an-bá nfẹ́ ọ, If thou wert being loved.	*Bi an-bá nfẹ́ nyin*, If ye *or* you were being loved.
Bi an-bá nfẹ́ ẹ, If he, she, *or* it were being loved.	*Bi an-bá nfẹ́ wọn*, If they were being loved.

III.

Bi an-bá nti nfẹ́ mi, If I were having been loved.	*Bi an-bá nti nfẹ́ wa*, If we were having been loved.
Bi an-bá nti nfẹ́ ọ, If thou wert having been loved.	*Bi an-bá nti nfẹ́ nyin*, If ye *or* you were having been loved.
Bi an-bá nti nfẹ́ ẹ, If he, she, *or* it were having been loved.	*Bi an-bá nti nfẹ́ wọn*, If they were having been loved.

ADVERBS.

The Adverb is one of the most expressive parts of speech in the Yoruba language, and yet the most difficult to define. Almost every adjective and verb has its peculiar adverb to express its quality.

An adverb may be known as such by its being placed after an objective case or verb; as, *Ọ́ kà iwé rere*, "He reads well (*lit.* He reads book well);" *Ó ṣe è dara dara*, "He does it well;" *Awa duro ṣẹ̀ṣẹ̀n*, "We stand upright."

An adverb, expressing the quality of a verbal adjective, is generally placed after it; as, *Iggi ga fiófio*, "The

tree is exceedingly tall;" *Aṣọ yi pọ́n rókiroki*, "This cloth is beautifully yellow;" *Ododó pupa roro*, "The scarlet is deeply red;" *Awojijin ndan màranmaran*, "The glass is dazzling (from the smoothness of its surface)." The exact idea of *fiófio*, *rókiroki*, *roro*, and *màranmaran*, cannot easily be expressed in English.

OF PLACE.

Nihiyi, "here," "herein," "hither;" *nibẹ̀*, "there," "thither;" *nibo*, "where," "whither;" *nibomiran*, "elsewhere;" *nibikibi*, "anywhere," "whithersoever;" *nibikan*, "somewhere;" *lokè*, "upward;" *nisallẹ*, "downward;" *níwaju*, "forward;" *lẹ́hìn*, "backward."

OF TIME.

Lóni, "to-day;" *niisiyi*, *nisisiyi*, "now," "immediately;" *na*, "already;" *nisaju*, "before;" *nilọlọ*, "lately;" *lanná*, "yesterday;" *nilailai*, "heretofore;" *disisiyi*, "hitherto;" *tipẹ*, "long since;" *nigbanì*, "long ago;" *lọlla*, "to-morrow;" *koito*, *kotiito*, "not yet," *or* "not yet enough;" *latihiyilọ*, "hereafter," "henceforth," "henceforward;" *nikẹhin*, "afterwards;" *nigbagbogbo*, "oft," "often," "oft-times," "oftentimes;" *nigbamiran*, "sometimes;" *niisiyi*, *nisisiyi*, "soon;" *nigbọṣe*, "by-and-bye;" *koto*, "before," "sooner than;" *lọjọjọ*, "daily;" *lọsọsẹ*, or *lọsẹlọsẹ*, "weekly;" *loṣoṣu*, "monthly;" *lọdọdun*, "yearly;" *nigbakugba*, "always;" *nigbagbogbo*, "every time;" *nigbati*, "when;" *nje*, "then;" *lai*, "ever," "never;" *lailai*, "ever," "for ever;" *ẹ̀wẹ*, "again."

OF QUANTITY.

Pupọ̀, "much;" *die*, "little;" *to*, "sufficiently," "enough;" *tipọ-to*, "how much;" *titobito*, "how great;" *pipọ̀pipọ*, "abundantly."

OF MANNER, OR QUALITY.

Lotọ, "justly," "truly," "in truth," "verily;" *kankan*, "quickly," "hastily;" *lọilọi*, *gọigọi*, "slowly." Adverbs of this kind are generally expressed in phrases; as, *Ó ṣe*

è bi aṣiwere, "He did it foolishly (*lit.* as a foolish person);" *Mo fi ọgbọ́n ṣe è*, "I did it wisely, (*lit.* with wisdom)."

Negation of quality is mostly expressed by *kò* and *ṣe*; as, *Kò ṣe rere*, "He acts unkindly (*lit.* does not do good);" *Kò fi ọgbón ṣe è*, "He did it unwisely (*lit.* not with wisdom)."

Excess of degree is often expressed by *gidigidi*, *jọ̀jọ́*, *tete*, &c., or by the adverb peculiar to the verb or adjective, whose quality it indicates. The adverb is generally doubled; as *Afẹ́fẹ́ na fẹ́ gidigidi*, "The wind blew exceedingly;" *Ọkkò yi rin jọ̀jọ́*, "This ship sails very swiftly (*lit.* walks very much);" *Ọmmọde yi su-re tete*, "This child runs very swiftly;" *Emi nrin jẹ̀jẹ̀jẹ́*, "I am walking very slowly."

OF DOUBT.

Bọ́ya, "perhaps," "peradventure," "perchance;" *bolẹṣe*, *bolẹṣepe*, "if possible."

OF AFFIRMATION.

Lotọ, "verily," "truly," "undoubtedly," "doubtless," "certainly," "yea," "yes," "surely," "indeed," "really;" *ẹn*, "yes," "indeed,"—this is an interrupting affirmation during the course of conversation.

OF NEGATION.

Nkọ́, "not;" *n-n*, "no;" *kinnijẹbẹ*, "nay," "not at all," "by no means," "in no wise."

OF INTERROGATION.

Bawo? "how?" *ẹṣe?* "why?" *ti?* "how?" *ntorikinni? latorikinni? nitorikinni?* "wherefore?"

OF COMPARISON.

Jù, "more;" *ju lọ*, "most, (*lit.* more past, *or* more than past);" *san* or *sandiẹ*, "better;" *sanjù lọ*, "best;" *burujù*, "worse;" *burujù lọ*, "worst;" *kereju*, "less;" *kerejù lọ*, "least;" *kikinni*, "the least;" *fẹrẹ̀*, "almost;" *die*, "little;" *ọgbọgba*, "alike;" *gẹgẹ*, "alike."

PREPOSITIONS.

As in English, Prepositions serve to connect words, and to shew the relation between them. They are placed before (and in a few instances after) nouns and pronouns ; as the following sentences will shew—

Bá, "with," denoting assistance or companionship; as, *John bá William ṣe è*, "John helped William to do it." *Ọmmọ 'rẹ bá mi lọ*, "Your child went with me."

Dè, "for," "ready against;" as, *Duro dè mi*, "Wait for me." *O ṣe è dè mi*, "He made it ready against my coming."

Fi, "with," denoting the instrument; as, *Fi iggi ti ì*, "Push it with a stick." *Fi ọbbẹ ṣá á*, "Cut it with a knife."

Fu, fun, "for;" as, *Ṣiṣẹh yi fumi*, "Do this work for me."

Kọjá, Rekọjá, "above," (in quality); as, *Mọ kọjá* (or, *Mo rekọjá*) *irú nkan wọnni*, "I am above such things."

Lakokò, "about," applied to time or place; as, *Lakokò ìgba na ni*, "It was about that time."

Lara, "from among," applied to things; as, *Mú meji wa lara wọn*, "Fetch two from among them."

Larin, Lagbedemeji, "through," "between;" as, *Má kọjá larin wa*, "Do not pass between us."

Leti, "near," "by," "at the edge of;" as, *Leti ille babba-lawo*, "Near the priest's house." *Leti bode*, "By the custom-house."

Lẹhin, "behind," "after;" as, *Tọ mi lẹhin*, "Follow after me."

Lode, "without," "outside;" as, *Duro lode ille*, "Stand outside the house." *Awọn ti mbẹ lode li Ọlọrun obá wijọ*, "Them who are without, God shall judge."

Lokè, Lori, "over," "above," "beyond," "on," "upon;" as, *Ọlọrun mbẹ lokè ọrun*, "God is above the sky, (*or*, beyond the clouds)." *Lori orulé*, "On the roof." *Loke àja*, "Upon the attic."

Lọddọ, "from," "with," "at," applied only to persons;

as, *Lo igba takarda wa lọddọ olori-ille-iwé*, "Go fetch the book from the schoolmaster." *On mbẹ lọddọ rẹ̀*, "It is with him."

Ni, "at," "in;" as, *Babba mbẹ̀ ni ille*, "(My) father is in the house, (*or* at home)." *For the contraction, see Vocabulary.*

Niha, "by," "at," "near," "about;" as, *On mbẹ̀ niha kanga*, "He is by the well."

Níọ, "in," "within," "into," "among;" as, *Alagbara mbẹ̀ níọ wa*, "A strong person is among us." *Iyèfun mbẹ̀ níọ agbá*, "There is flour in the cask."

Nisallẹ, "under," "beneath," "below;" as, *Omi mbẹ̀ nisallẹ illẹ*, "There is water beneath the earth." *Wa a nisalle*, "Dig it below."

Niwaju, "beyond," applied to distance; as, *Níwaju ille' Ayabba*, "Beyond the house of the Queen." *Níwaju wa*, "Beyond us."

Si, "to," "at," "against;" as, *Ma ṣafojudi si agbalagba*, "Do not be saucy to elderly persons."

Síno, "in," "among;" as, *Bọ síno wọn*, "Drop in among them."

Ti, "of," "from;" as, *Awa ti Sierra Leone lọ si Niger*, "We went from Sierra Leone to the Niger."

CONJUNCTIONS.

COPULATIVE.

Ati, "and," "both;" as, *Ati emi ati iwọ a' olọ*, "Both I and thou (we) will go."*

Bi, "if;" as, *Bi awa bá dé, ẹnyin olọ*, "If we return, you will go."

Latori, nitori, ntóri, "that," "because," "wherefore," "therefore;" as, *Nitori mi l'o se*, "It is on my account," *or* "because of me."

Njẹ, "then;" as, *Njẹ bi bẹhẹ ni, o tọ́*, "Then if it be so, it

---

* Or, *Emi rẹ a' olọ*, "You, (and) I (we) will go."

is right. *Nje ki a' ma lọ*, "Then we may go."

On, "and;" as, *Jesus mú Peter on James ati Jọhn re ille Jaïrus*, "Jesus took Peter and James and John to the house of Jaïrus."

Ti, "since;" as, *Nigbati o ti wi fu mi, mo fi i si ilẹ*, "I have left it off, since he told me."

DISJUNCTIVE.

Adi, "notwithstanding," "although;" as, *Adi gbogbo eyi ti a' nwi, eyi ti yi ọse mbẹ́ níṇọ 'rẹ̀*, "Notwithstanding all that has been said (*or* saying), what he will do is in his heart."

Amọpé, "though," "although," "notwithstanding."

Bi, "as;" as, *Ṣe bi enia nti nṣe*, "Do as men do, *i.e.* not beasts."

Bikoṣebi, "unless;" as, *Bikoṣebi òjo rọ̀ irugbin ko le hù*, "Unless rain comes, seeds cannot grow."

Ki, Bẹhẹni, "neither," "nor;" as, *Ki iṣe emi, bẹhẹni ki iwọ*, "Neither was it I nor thou."

Ṣigbọn, "but," "yet;" as, *Ṣigbọn Jesus pe wọn si ọddọ̀ rẹ̀, o wi fu wọn*, "But Jesus calling them to him (*lit.* near to him), said to them."

Tabbi, "or;" as, *Emi ni tabbi iwọ*, "Is it I or thou?"

INTERJECTIONS.

An Interjection is expressive of some passion or emotion of the mind; as of Grief; *Yê! Â! O!*—Surprise; *Â!*—Admiration; *Pâ! Nn!*—Contempt; *Ṣiọ! Hun! Sawo!*

Under this part of speech may be included *Dákẹ! Simi!* "Silence!" and the word *Atóto!* employed to draw attention to proclamations. *See Vocabulary.*

NUMERAL ADJECTIVES.

CARDINAL NUMBERS.

Enî . . . . . one.
Èji . . . . . two.
Ẹtta . . . . . three.
Ẹrin . . . . . four.
Arun . . . . . five.
Ẹffa . . . . . six.
Ẹje . . . . . seven.
Ẹjọ . . . . . eight.
Ẹssan . . . . . nine.
Ẹwa . . . . . ten.
Ọkanla . . . . . eleven.
Ẹjila . . . . . twelve.
Ẹttala . . . . . thirteen.
Ẹrinla . . . . . fourteen.
Ẹdogun . . . . . fifteen.
Ẹrindilogun . . . sixteen.
Ẹttadilogun . . . seventeen.
Ẹjidilogun . . . eighteen.
Ọkandilogun . . . nineteen.
Ogun . . . . . twenty.
Ọkanlelogun . . . twenty-one.
Ẹjilelogun . . . . twenty-two.
Ẹttalelogun . . . . twenty-three.
Ẹrinlelogun . . . . twenty-four.
Ẹdọgbọn . . . . . twenty-five.
Ọgbọn . . . . . thirty.
Arundilogoji . . . thirty-five.
Òji . . . . . forty.
Âdọtta . . . . . fifty.*

---

* Cowries are the usual circulating medium on the West Coast of Africa. They are reckoned by the bag—*Ọkkẹkan*; the larger bundle—*Êgbâ* or *Ẹgbawa*; the smaller bundle—*Igbiwo* or *Igbio*; and the

Ọgọtta . . . . . sixty.
Âdọrin . . . . . seventy.
Ọgọrin . . . . . eighty.
Âdọrun . . . . . ninety.
Ọgọrun . . . . . one hundred.
Âdọffa . . . . . one hundred and ten.
Ọgọffa . . . . . one hundred and twenty.
Âdoje . . . . . one hundred and thirty.
Ogọje . . . . . one hundred and forty.
Âdọjọ . . . . . one hnndred and fifty.
Ọgọjọ . . . . . one hundred and sixty.
Âdọssan . . . . . one hunured and seventy.
Ọgọssan . . . . . one hundred and eighty.
Ẹwadinigba . . . one hundred and ninety—two hundred less ten.
Igba . . . . . two hundred.——*The round number, by which reckonings are generally made, as by one hundred in English.*
Igbiwo, Igbio, contracted for *Igba owo* } two hundred cowries, making the smaller bundle of strung cowries.
Ôdun . . . . . three hundred.
Ìrinwo . . . . . four hundred.
Êdẹgbẹtta . . . . five hundred.
Ẹgbetta . . . . . six hundred.
Êdẹgbẹrin . . . . seven hundred.
Ẹgbẹrin . . . . . eight hundred.
Êdẹgberun . . . . nine hundred.
Ẹgbẹrun . . . . . one thousand.
Êdẹgbeffa . . . . eleven hundred.
Ẹgbeffa . . . . . twelve hundred.

---

string, either of fifty—*Âdọtta*, or of forty—*Òjo*. This might be thus expressed in a table—

5 strings of 40 cowries	=	1 smaller bundle of 200.
4 . . . 50 . .	=	1 ditto.
10 smaller bundles .	=	1 larger bundle of 2000.
10 larger	=	1 bag of 20,000.

Ẹdegbeje . . . . . thirteen hundred.
Egbeje . . . . . fourteen hundred.
Ẹdẹgbẹjọ . . . . . fifteen hundred.
Egbẹjọ . . . . . sixteen hundred.
Ẹdẹgbẹssan . . . . . seventeen hundred.
Ẹgbẹssan . . . . . eighteen hundred.
Ẹdẹgbâ, or *Ẹdẹgbawa*, nineteen hundred.
Ẹgbâ, or *Ẹgbawa* . . two thousand.——The larger bundle of cowries.
Ẹgbêdogun . . . . . three thousand.
Ẹgbaji . . . . . four thousand.
Ẹdẹgbatta . . . . . five thousand.
Ẹgbatta . . . . . six thousand.
Ẹdẹgbarin . . . . . seven thousand.
Ẹgbarin . . . . . eight thousand.
Ẹdẹgbarun . . . . . nine thousand.
Ẹgbarun . . . . . ten thousand.
Ẹdẹgbaffa . . . . . eleven thousand.
Ẹgbaffa . . . . . twelve thousand.
Ẹdẹgbaje . . . . . thirteen thousand.
Ẹgbaje . . . . . fourteen thousand.
Ẹdẹgbajọ . . . . . fifteen thousand.
Ẹgbajọ . . . . . sixteen thousand.
Ẹdẹgbassan . . . . . seventeen thousand.
Ẹgbassan . . . . . eighteen thousand.
Ẹdẹgbawa . . . . . nineteen thousand.
Ẹgbawa . . . . . twenty thousand, *or*
Ọkkẹkan . . . . . one bag—of cowries, containing ten larger bundles of two thousand cowries each. By the number of bags higher numbers are reckoned ; as,
Ọkkẹmẹji . . . . . two bags—forty thousand.
Ọkkẹmẹtta . . . . . three bags—sixty thousand.
Ọkkẹmẹrin . . . . . four bags—eighty thousand.
Ọkkẹmarun . . . . . five bags—one hundred thousand, &c. &c.

As the Natives have much to do with reckoning they very early begin to teach their children to count. This is effected simply by frequent exercise in counting cowries or stones: and it is astonishing how very soon little boys and girls can reckon a large number of cowries. They first begin by counting one by one: when they can do that with readiness, they begin by twos, and then by fives. A person cannot be more insulted for his stupidity in arithmetic, than by telling him, "*Ọ daju danu ọ o' mọ̀ essan messan*," "With all your cleverness and sagacity, you do not know nine times nine."

ORDINAL NUMBERS.

Ekinni . . . . . the first.
Ekeji . . . . . the second.
Ẹ-kẹtta . . . . . the third.
Ẹkẹrin . . . . . the fourth.
Ẹkarun . . . . . the fifth.
Ẹkẹffa . . . . . the sixth.
Ẹkeje . . . . . the seventh.
Ẹkẹjọ . . . . . the eighth.
Ẹkẹssan . . . . . the ninth.
Ẹkẹwa . . . . . the tenth.
Ẹkọkanla . . . . the eleventh.
Ẹkejila . . . . . the twelfth.
Ẹkẹttala . . . . . the thirteeth.
Ẹkẹrinla . . . . . the fourteenth.
Ẹkẹdogun . . . . the fifteenth.
Ẹkẹrindilogun . . . the sixteenth.
Ẹ̀kẹttadilogun . . . the seventeenth.
Ẹkẹjidilogun . . . the eighteenth.
Ẹkọkandilogun . . . the nineteenth.
Ogun . . . . . the twentieth.
Ẹkọkanlelogun . . . the twenty-first.
Ẹkẹjilelogun . . . the twenty-second.
Ẹkẹtalelogun . . . the twenty-third.
Ẹkẹrinlelogun . . . the twenty-fourth.

Ẹkedọgbọn . . . . the twenty-fifth.
Ọgbọn . . . . . the thirtieth.
Ẹkarindilogoji . . . the thirty-fifth.
Òji . . . . . the fortieth.

CARDINAL NUMBERS,

ANSWERING TO THE QUESTION, "HOW MANY?"

Ọkan . . . . . one.
Meji . . . . . two.
Metta . . . . . three.
Mẹrin . . . . . four.
Marun . . . . . five.
Meffa . . . . . six.
Meje . . . . . seven.
Mẹjọ . . . . . eight.
Mẹssan . . . . . nine.
Mẹwa . . . . . ten.
Mọkanla . . . . . eleven.
Mẹjila . . . . . twelve.
Mẹttala . . . . . thirteen.
Mẹrinla . . . . . fourteen.
Mẹdogun . . . . fifteen.
Mẹrindilogun . . . sixteen.
Mẹttadilogun . . . seventeen.
Mẹjidilogun . . . . eighteen.
Mọkandilogun . . . nineteen.
Ogun . . . . . twenty.
Mọkanlelogun . . . twenty-one.
Mẹjilelogun . . . . twenty-two.
Mẹttalelogun . . . twenty-three.
Mẹrinlelogun . . . twenty-four.
Mẹdọgbọn . . . . twenty-five.
Ọgbon . . . . . thirty.
Arundilogoji, or *Eudilogoji* . . . . } thirty-five.
Oji . . . . . forty.

NUMERAL ADVERBS.

OF PRICE.

* *Ôkan*, or *owo'kan*	. one cowry, *or* money.
Êji, or *owo meji*	. two cowries, *or* moneys.
Ẹtta, or *owo mẹtta*	. three cowries, *or* moneys.
Êrin	. four — — —
Ârun	. five — — —
Êffa	. six — — —
Êje	. seven — — —
Êjọ	. eight — — —
Êssan	. nine — — —
Êwa	. ten — — —
Ôkanla	. eleven — — —
Êjila	. twelve — — —
Êttala	. thirteen — — —
Êrinla	. fourteen — — —
Êdogun	. fifteen — — —
Êrindilogun	. sixteen — — —
Êttadilogun	. seventeen — — —
Êjidilogun	. eighteen — — —
Ôkandilogun	. nineteen — — —
Ôkô	. twenty — — —
Ôkanlelogun	. twenty-one — — —
Êjilelogun	. twenty-two — — —
Ẹttalelogun	. twenty-three — —
Êrinlelogun	. twenty-four — —
Êdọgbọ	. twenty-five — — —
Ôgbohwo, or *Ôgbọwọ*	. thirty — — —
Êüdilogogi	. thirty-five — — —
Ôgoji	. forty — — —

---

* The vowels which are circumflexed in this column must be pronounced very long; as the words are contracted from *owo* and *ọkan*, instead of *owo ọkan*, contracted *ô'kan*, "one money."

OF PRICE.

Okokan . . . . . one, one cowry, *or* money each.
Ejeji . . . . . two, two cowries *or* moneys—
Ẹtẹtta . . . . . three, three — — —
Ẹrẹrin . . . . . four, four — — —
Ararrun . . . . . five, five — — —
Efeffa . . . . . six, six — — —
Ejejeje . . . . . seven, seven — — —
Ejejo . . . . . eight, eight — — —
Ẹsẹssan . . . . . nine, nine — — —
Ẹwẹwa . . . . . ten, ten — — —
Okokanla . . . . . eleven, eleven— — —
Ejejila . . . . . twelve, twelve — —
Ẹtẹttala . . . . . thirteen, thirteen — —
Ẹrẹrinla . . . . . fourteen, fourteen — —
Ẹrẹdogun . . . . . fifteen, fifteen — —
Ẹrẹrindilogun . . sixteen, sixteen — —
Ẹtẹttadilogun . . seventeen, seventeen— —
Ejejidilogun . . . eighteen, eighteen — —
Okokandilogun . . nineteen, nineteen — —
Okokô . . . . . twenty, twenty — —
Okokanlelogun . . twenty-one, twenty-one —
Ejejilelogun . . . twenty-two, twenty-two —
Ẹtẹttalelogun . . . twenty-three, twenty-three —
Ẹrẹrinlelogun . . twenty-four, twenty-four —
Ẹrẹdọgbọn . . . twenty-five, twenty-five —
Ogbọgbọnwo . . . thirty, thirty — — —
Ẹrẹüdilogoji . . . thirty-five, thirty-five —
Ogojoji . . . . forty, forty — — —

OF QUANTITY, *or* NUMBER.

Ọkọkan . . . . . one by one.
Mejimeji . . . . . two by two.
Mẹttamẹtta . . . three by three.
Mẹrinmẹrin . . . four by four.
Marunmarun . . . five by five.

Meffameffa . . . . . six by six.
Mejemeje . . . . . seven by seven.
Mejomejo . . . . . eight by eight.
Messanmessan . . . . nine by nine.
Mewamewa . . . . . ten by ten.
Mokanlamokanla . . . . eleven by eleven.
Mejilamejila . . . . . twelve by twelve.
Mettalamettala . . . . thirteen by thirteen.
Merinlamerinla . . . . fourteen by fourteen.
Medogunmedogun . . . fifteen by fifteen.
Merindilogunmerindilogun . . . . . } sixteen by sixteen.
Mettadilogunmettadilogun . . . . . } seventeen by seventeen.
Mejidilogunmejidilogun, eighteen by eighteen.
Mokandilogunmokandilogun . . . . } nineteen by nineteen.
Ogogun . . . . . twenty by twenty.
Mokanlelogunmokanlelogun . . . . } twenty-one by twenty-one.
Mejijelogunmejijelogun . twenty-two by twenty-two.
Mettalelogunmettalelogun, twenty-three by twenty-three.
Merinlelogunmerinlelogun . . . . . } twenty-four by twenty-four.
Medogbonmedogbon . . . twenty-five by twenty-five.
Ogbogbon . . . . . thirty by thirty.
Ereüdilogoji . . . . . thirty-five by thirty-five.
Ogojoji . . . . . forty by forty.

OF TIME.

Ekan . . . . . once.
Emeji . . . . . twice.
Emetta . . . . . thrice.
Emerin . . . . . four times.
Emarun . . . . . five times.
Emeffa . . . . . six times.

Ẹmẹje . . . . . seven times.
Ẹmẹjọ . . . . . eight times.
Ẹmẹssan . . . . nine times.
Ẹmẹwa . . . . . ten times.
Ẹmọkanla . . . . eleven times.
Ẹmẹjila . . . . . twelve times.
Ẹmẹttala . . . . . thirteen times.
Ẹmẹrinla . . . . fourteen times.
Ẹmẹdogun . . . . fifteen times.
Ẹmẹrindilogun . . . sixteen times.
Ẹmẹttadilogun . . . seventeen times.
Ẹmẹjidilogun . . . eighteen times.
Ẹmọkandilogun . . nineteen times.
Igbogun . . . . . twenty times.
Ẹmọkanlelogun . . . twenty-one times.
Ẹmẹjilelogun . . . twenty-two times.
Ẹmẹttalelogun . . . twenty-three times.
Ẹmẹrinlelogun . . . twenty-four times.
Ẹmẹdọgbọn . . . . twenty-five times.
Igbọgbọn . . . . . thirty times.
Ẹmẹüdilogun . . . thirty-five times.
Igbogọji . . . . . forty times.

OF NUMBER.

Lẹkan . . . . . once.
Lẹmẹji . . . . . twice.
Lẹmẹtta . . . . thrice.
Lẹmẹrin . . . . four times.
Lẹmarin . . . . five times.

OF ORDER.

Lẹkinni . . . . first.
Lẹkẹji . . . . . secondly.
Lẹkẹtta . . . . thirdly.
Lẹkẹrin . . . . fourthly.
Lẹkẹrun . . . . fifthly.

APPENDIX.

NOTE ON THE FORMATION OF WORDS IN YORUBA.

THE examination of the Yoruba Vocabulary has led me to the following conclusions, which I think will be found to be substantially correct.

I. All Yoruba roots are monosyllabic, each consisting of a consonant, enunciated by the help of a vowel, with its appropriate intonation, sometimes closing with a nasal sound; as, *bá, bẹ, bẹ̀, dì, dọ̀n, fi, fẹ, gba, gbe, mọ, ni, tọ, tọ̀, ye, yẹ, yin.*

II. All Yoruba roots are verbs, as are the disyllabic roots of the Semitic languages; thus, *bá*, "to meet;" *bẹ*, "to leap;" *bẹ̀*, "to beg;" *dì*, "to tie;" *dọ̀n*, "to be painful;" *fi*, "to give;" *fẹ*, "to love;" *gba*, "to take;" *gbe*, "to be;" *mọ*, "to know;" *ni*, "to have;" *tọ*, "to touch;" *tọ̀*, "to follow;" *ye*, "to understand;" *yẹ*, "to fit;" *yin*, "to praise."

III. From these verbal roots, nouns-substantive are formed by prefixing a vowel sound. I believe this rule will be found to be almost, if not quite, universal. It is true that the root appears to be very frequently obsolete, and in other cases (also very numerous) the meaning of the root cannot be traced to have any clear connection with that of the noun. Still, the exact identity of form in all nouns-substantive (with very few exceptions)—the variation of the initial vowel which is sometimes met with in the same word—and the very general tendency which the initial vowel exhibits to assume the same, or a cognate sound, with the following vowel—all go to prove that this initial vowel is merely servile, a formative addition to the monosyllabic root.

1. It is impossible to examine the Vocabulary, even cursorily, without being struck by the fact, that every

word beginning with a vowel is a noun-substantive, the remainder of the word—if that vowel were struck off—exhibiting either a single monosyllabic root, or a longer compound capable of being resolved into two or more monosyllabic roots. Thus, in looking down the list of words beginning with *e*, we find *ẹ-ba*, "a vessel of ointment;" *e-be*, "a heap of earth;" *e-bi*, "vomit;" *ẹ-bo*, "the act of binding;" *e-bo-lọ*, "a herb used as a vegetable;" *e-bu*, "abuse;" *e-bu-te*, "a landing-place;" *e-de*, "language;" *e-di*, "reason;" *e-di-di*, "a stopper;" &c. &c. The monosyllable thus educed is in so many cases not only significant, but closely connected with the meaning of the noun, as to give reasonable ground to consider, that in other cases also, where the monosyllable is not now in use as a distinct word, it had once a separate existence, and was, in fact, the basis on which the existing noun was formed.

2. The occurrence of such variations in the initial vowel as we meet with in the words *e-ri*, *o-ri*, both signifying "head;" and *e-kọ*, *o-kọ*, *o-ru-kọ*, all denoting "name;" is a strong argument in favour of the idea that the monosyllable which remains unchanged is the radix of the word, and that the initial is only formative.

3. There is a remarkable tendency observable to assimilate as much as possible the sounds of the initial and following vowels to each other; and as we have seen in the instances just brought forward that the initial vowel is the variable, so I believe we may conclude that the assimilating influence of which we are now speaking is exerted by the second upon the first, and not by the first upon the second. There are several vowel-prefixes, which denote particular classes of nouns, (as I have endeavoured to explain in the Introductory Remarks,) and these are of course unaffected by the vowel in the root. But where the relation between the root and the derivative does not come under any of those particular classes—

where the noun is not either abstract or instrumental, or a noun of agency, &c., but simply having some connection in meaning with the root—we may very frequently (though I do not say universally) notice this assimilating influence, viz. that the latter vowel affects the former so as to make it either identical in sound or of the same quantity. Such words as *ẹṣe*, "dye," and *ẹ̣ṣẹ̣*, "sin," when compared together (and cases like this are continually occurring) are enough to prove the existence of the influence we are describing. The radical vowel in *ṣe*, "to dye," acts upon the formative vowel of the derivative noun; and the radical vowel in *ṣẹ̣*, "to sin," upon the formative vowel of its derivative, making it, in the one case *e*, and in the other *ẹ*. Other instances are *ẹ-bọ*, "the act of binding," as compared with *ẹ-bọ*, "sacrifice," where the radical vowel in either case influences the *quantity* of the formative; *o-ko*, "a farm," and *ọ-kọ̀*, "a ship;" *o-ro*, "a custom," and *ọ-rọ*, "a word; *o-wo*, "money," and *ọ-wọ* "a hand;" *o-jo*, "rain," and *ọ-jọ*, "a day;" &c. &c. We had occasion to notice this tendency as being most systematically exhibited in the formation of those nouns to which we gave the name of Nouns of Possession; and as intimately connected with the vocalic euphony system observable in the concord of the verb and pronoun. It would seem, however, to have a much wider influence on the formation of the language than was at first supposed; so much so, that I think we shall not be mistaken in inferring that it exhibits the original method of expansion of the verbal root into a substantive form, which was subsequently modified by the increasing necessity of particular and distinctive modes of formation. Thus I conceive that from the root *ṣẹ̣*, "to sin," the original derivative noun, expressing the idea of the verb, formed according to the genius of the language, would be *ẹṣẹ̣*, "sin;" but when this noun was found unequal to express all the substantive ideas in connection with this

root, the original formative prefix was variously altered, in conformity to the rules given in the Introductory Remarks, to denote the particular ideas which it was necessary to express; as, *iṣẹ*, "the act of sinning;" *aṣẹ*, "a state of sin." I am of opinion, also, that it is highly probable there was originally a distinction of pronunciation even in the prefixes *a* and *i*, so as to correspond in quantity to the root-vowel. We have, to say the least, an argument in favour of this idea in the double consonants occasionally employed after those prefixes in the old orthography; as, *abbeh*, "a razor;" *affeh*, "pleasure;" *iddeh*, "brass;" *illeh*, "earth;" *illuh*, "a town;" though at the same time I confess that these double consonants are found also where the root-vowel, according to my hypothesis, would render them unnecessary; as, *abbo*, "female;" *ille*, "a house;" *illu*, "a stroke;" and are often missing where the root-vowel, according to that hypothesis, would require them; as, *a-jeh*, "a sorcerer;" *amoh*, "white clay;" *ifeh*, "love;" *ikohn*, "a squirrel."

I subjoin a list of monosyllabic roots, with nouns apparently derived from them, though I do not pretend to show the connection, in many cases, between the meaning of the root and that of the noun. With regard to this I would only observe, that original meanings may have become obsolete, or have gradually given way to others, so as to render the connection very remote, and, in some instances, quite undiscernible.

Bá, To meet.	*Ẹbbá*, The edge.
Bẹ̀, To beg.	*Ẹbbẹ*, A begging.
Bì, To push.	*Ẹbì*, Wrong — *Ibi*, Evil.
Bi, To bear.	*Ebi*, Hunger— *Ibi*, Birth.
Bọ, To worship.	*Ẹbọ*, Sacrifice.
Bú, To abuse.	*Ẹbu*, Abuse.
Dá, To create.	*Ẹ̀dá*, *idá*, Nature.
De, To come to.	*Ede*, Language.
Dí, To become.	*Edí*, *idi*, Reason, cause.

Ja, To quarrel.
Ję, To be, to eat.
Jo, To dance.

Ju, To throw.

Mi, To swallow.
Mí, To breathe.
Mu, To take.
Ri, To see.

Ri, To be.
Rin, To sing.
Rú, To sprout.
Ru, To carry.
Ṣę, To sin.
Ṣin, To run.
Ti, To push, fasten.

Aja, A dog — *Ija*, War.
Ẹjję, Blood.
Ejo, A serpent, *Ojọ*, Rain, *Ijo*, A dance.
Oju, The eye (Hence come *ṣaju*, To go before, *niwaju*, Before, *tiju*, To blush, *tọju*, To see after.)
Omi, Water.
Ẹmmi, Breath.
Ẹmu, Capture.
Ẹri, A witness—*Irri*, Dew, mist.
Eri, ori, The head.
Orin, A song.
Ẹrú, A slave.
Ẹru, A load.
Ẹṣẹ, Sin—*Iṣẹ*, Act of sinning.
Ẹṣin, A horse.
Eti, The ear.

I believe that the above examples are illustrative of the original mode of formation which characterizes the language; and they afford a striking exhibition of that remarkable peculiarity, which we have named the vocalic euphony system, and which is regulated by the principle, that syllables standing in close connection or relationship to one another must be of the same quantity. No doubt it was the easy and harmonious flow of sounds thus adapted to each other which fixed the principle.

I do not think that the existence of substantives beginning with a consonant is any valid argument against the position which I have just been proving. It is true that such substantives do exist; but I believe their presence may be satisfactorily accounted for, so as not to interfere with the above-described mode of formation. *In*

the first place, some few are foreign words, imported from other languages, as, for instance, the English word *bans*, "banns of marriage;" the Arabic *tuba*, "repentance;" and the Haussa words *ṣinkafa*, "rice;" and *takarda*, "a book." *In the next place*, some are the mere repetition of the verbal root; as, *pẹ̀jjapẹ̀jja*, "a fisherman;" *kọnrin-kọnrin*, "a singer;" with regard to which it ought to be noticed that there exists at the same time the regularly-formed substantive from the same roots, *apẹ̀jja*, *akọnrin*; a circumstance which induces me to think that the repetitions of the roots are of more recent date, and nothing more than vulgar corruptions. *Thirdly*, the substantives formed by the reduplicate syllable, such as *giga*, "height;" *lile*, "hardness;" are rather corroborative than otherwise of the system for which I am contending; for they are only secondary formations, superadded to the original regularly-formed substantives, and probably adjectival in their character, as it is distinctly stated that they are used as adjectives, and that the context only can determine what is their real character in any given sentence.

Having disposed of these three classes of consonantal substantives, I am persuaded that those which remain are to be regarded as nothing else but abbreviations of substantives originally formed by the prefixed vowel-sound. And in proof of this view of the matter, I would point first to instances where both forms are still in use; as, *bâfin*, or *ibâfin*, "eunuchs;" *balogun*, or *ibalogun*, "a war-chief;" *baluwẹ̀*, or *ibaluwẹ̀*, "a wash-house." And secondly, to cases where the derivation clearly proves that the initial vowel is omitted only for the sake of brevity; as, *bâlle*, from *ọbba ille*, "a householder;" *buba*, "an ambassador;" *budo*, "a camp;" *bujẹ*, "a manger;" *bujoko*, "a dwelling;" *buso*, "a stall;" *busọ*, "an inn;" *busun*, "a bed;" all derived a place from *ibi*, "a place," compounded with the several nouns, *iba*, *ido*, *ijẹ*, *ijoko*, *iso*, *isọ*, *isun*.

IV. With regard to other parts of speech, adjectives are either the simple verbal root, in some cases retaining the verbal idea as well as the adjectival; as, "*ga*, "high;" *gun*, "long;" which are also verbs: or they are elongations of this root, formed immediately from the verb by reduplication, as, *ke-kere*, "small;" *ku-kuru*, "short;" or through the substantive, as already noticed, by reduplication of the radical consonant.

V. Adverbs are also formed by mere reduplication; as, *rere*, *daradara*, *fiofio*, *roro*, *maranmaran*. Such are the strict adverbial forms of the language. There are many other words, however, which, in our European tongues are classed amongst adverbs, but which in the Yoruba are nothing more than nouns governed by prepositions: such are *loni*, (*li oni*), "to-day;" *lanna*, (*li anna*), "yesterday;" *lolla*, (*li olla*), "to-morrow;" *ni-gba-gbogbo*, "at all times;" *lọtọ* (*li ọtọ*), "truly;" *loddoddu* (*li oddo oddu*), "yearly;" *ni-ṣaju*, "before;" &c. &c.

VI. As to the prepositions, I believe they may all be satisfactorily resolved into a very small number of monosyllabic verbal roots; as, *bá*, "to meet;" *de*, "to reach;" *fi*, "to make;" *fu*, "to give;" *ni*, (which, before *a*, *e*, *o*, becomes *li*) "to have;" *si*, not now used as a verb, but which, if we may judge by analogy, was originally such, and *ti*, which is in common use as an auxiliary of the past tense, but doubtless once possessed a more substantial meaning. This is quite in accordance with the general phenomenon of language; it being a universal law that the particles are degenerated roots, sometimes standing alone, and sometimes in composition.

The particle *ti*, just mentioned, is a remarkable one, on account of the variety of the functions which are assigned to it. I would call it the relative participle. It not only performs the part of the relative, when that relative has a substantive character, and represents a noun, but also gives the relative idea to such expressions as "when," "in order that," &c. And in addition to this,

it forms the grammatical sign of the genitive or relative case, thus corresponding very closely to the Rabbinical prefix שֶׁ the representative of the relative pronoun אֲשֶׁר,

VII. I ought not to pass over here a peculiarity of construction which exercises an influence on the formation of a large class of Yoruba words. I allude to the use of double verbs, an account of which is given by Mr. Crowther under the title of Compound Active Transitive. I suppose this title to denote that the verb has two objects, one on which it acts directly in its active capacity, and the other to which it passes on its effect in its transitive capacity: but though this may sometimes be the case with such verbs, it is by no means universally so. The proximate object, however, is always placed between these two verbs in construction, thus separating them entirely. But when a noun is to be formed from them, the two verbal roots are brought together, so as to form one word, not by composition, strictly so called, but by what Chevalier Bunsen has styled conglomeration or agglutination; in fact, by the mere juxta-position of the two, after which the noun is formed by the usual prefix, as the case may be. As an example, I may adduce the two verbal roots *pa*, *mọ*, which, when used as a double verb, signify "to keep." The sentence, "Thou keepest us," would be rendered *iwọ pa wa mọ*, but the derived noun "preservation" is *ipamọ*. Many nouns may be revolved into monosyllabic roots by attending to this rule.

The above considerations seem to me sufficient to establish the monosyllabic character of the roots of this language, and also to account for the principal phenomena observable in its formative processes.

O. E. V.

KELLY & SONS,
Binders
7, WATER STREET,
Arundel St. Strand.

BSB Bayerische StaatsBibliothek

MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Crowther, Samuel Ajayi,

A grammar of the Yoruba language

London 1852

L.rel. 2019
urn:nbn:de:bvb:12-bsb10589302-1